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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

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THE SAVIOUR AT THE DOOR.

BY D. R. HERRICK.

The Saviour is standing and knocking
At the door of thy sinful heart;
Oh open and bid him welcome,
Say not to the Lord, Depart;
For in love and compassion he lingers
Where oft he has lingered before,
Thorn-crowned and his hands marked with nail-prints,
The wounds for thy sins that he bore.

The Saviour is standing and pleading
At the door of thy sinful heart;
Oh heed his gracious entreaty,
Say not to the Lord, Depart;
For in heavenly accents and tender,
Such as angels haste to obey,
With the patience of pity he calls thee,
And turns not in anger away.

The Saviour is standing and waiting
At the door of thy sinful heart,
Waiting and knocking and pleading,
And wilt thou bid him depart?
Nay, oh say not the word, lest for ever
He leave thee alone with thy sin;
But, while the dear Saviour is waiting,
Arise and now bid him come in.—*Sel.*

YOUNG PEOPLE'S CHRISTIAN ORGANIZATIONS AND THEIR RELATION TO THE SUNDAY SCHOOL AND CHURCH WORK.

BY SEWARD M. ROSENBERGER.

Young People's Christian Associations are, as their name implies, organizations whose object is the building up of the kingdom of Christ.

There are different kinds of these organizations known by different names, and although the plans of working in these different societies are not the same, the members are all volunteers for the same cause. They are all in the service of Christ our King, waging war against the army of Satan. Some of the most prominent of these organizations are the Young Men's Christian Association, Young Women's Christian Organizations, the Societies of Christian Endeavor, and still others connected with the various denominations.

Connected with some of our churches are branches of the last named Union, with others such as are not branches of any general Union, but whose work is, as far as I know, of the same character as the Christian Endeavor societies. The work of these societies, then, is what we will hold under consideration.

General reports of the results of the yearly work of Christian Endeavor societies are very encouraging, showing that the work done by them is indeed a great one. It may be that since nearly all of our societies are not yet long in existence, the good resulting from them has not been so apparent, but whether apparent or not, I am sure that there have been good results. There may have been changes wrought of which we know not. In the hearts of some may have been awakened higher aims and nobler desires of which they themselves only know.

On the subject of Young People's Societies in general, much might yet be said, but I think the part of the subject we wish to hold under consideration mostly is the relation they hold to the Sunday-school and church work, and we will therefore proceed to treat that part. Without doubt it has been the case that in the past these organizations have been at work more for the church than for the Sunday-school. Have our societies been of much service to the Sunday-school work? What are some of the ways by which the two can work for each other's good?

There should be in each society a Sunday-school committee, which should labor in the interest of the school. If there is no special committee to do this, it should be a part of the work of one of the other committees. This committee may be an aid to Sunday-school work in various ways. In the first place the members of this committee should try to bring new members into the Sunday-school. There are in every community such young people as do not attend any Sunday-school, and trying to gather these in is a duty which should be attended to. There are various ways of accomplishing this, but one of the best, in my estimation, is to have written invitations, signed by members of the Sunday-school committee and then sent out. Increased attendance at the sessions and a larger number of members in various schools are results which have been attributed to the Young People's Societies working on this plan. The Sunday-school will not alone be benefited by this, but the societies may afterwards look to these persons now members of the Sunday-school to become also members of the society. This committee may also aid by looking into the cases of such as have formerly been members, but who for some reason or other ceased to attend.

These societies may aid the Sunday-school by furnishing workers. Their work is intended to fill the minds of the members with a greater desire for active service, and to develop in them a greater ability to make known the Gospel truths unto others. They should therefore be a sort of training school to which the superintendent may look for teachers and other workers when needed. A special feature of the work of a society, in my estimation, should be to fit young persons to become Sunday-school workers.

Finally, this committee should be ready to assist the superintendent whenever their services may be required. Let us bear in mind that if these plans are carried into effect, these societies stand as a great aid to the Sunday-school. What is needed to do this is, that members have the work of the school at heart, that they feel an interest in the spiritual welfare of those who are not taking advantage of Sunday-school privileges, and that they are always ready to assist in school work.

CHURCH WORK.

Although we believe that Young People's Christian Organizations do greatly aid Sunday-school work, we believe that they do church work still more. Their great mission is, as Dr. Conwell puts it, to bring new life and happiness into the churches. It is a fact that too long has it been the case in many churches that the entire work has rested on the pastor and a few others. With the institution of Young People's Societies a change has come. Through the influence of these, young church members are shown first that there is a work for each one, and further they are shown where, how and when they can engage in useful work for the Master.

They are therefore an aid to the church because they give young members an opportunity for active work. The custom of going to church on Sunday and listening to a sermon and then having all in the line of active duties end here, is changed. There remains work to be done by the young and they are ready to do it. Here is the work of the different committees which will continually keep the members employed; besides these remain the duties of taking part in the meetings. Here they will learn to speak for Christ. The hesitancy of many to come out boldly on His side is overcome. The words of one will inspire the other, and make all feel that there are posts of duty which they must, if faithful, fill. When we consider and see how much better it is for a church member to be active than to be inactive, we see how much these societies may aid the church in this respect.

Young People's Organizations serve as an aid to the church by furnishing it with new members. In the last annual report of the United Society of Christian Endeavor it is stated that not less than one hundred and twenty thousand persons were admitted to church membership from the ranks of associate members of their societies during the last year. In the sight of God, what a grand work is done if one person is won for Christ; but when we hear of such a number we can better appreciate what an aid these organizations may be in winning souls for Christ.

These organizations aid the church in missionary work. What has been done by the societies of Christian Endeavor for this cause has indeed been much, for the general secretary says that tens of thousands of dollars have been given for mission purposes during the last year by members of their societies. Interest in mission work is created by holding mission meetings and thus these societies in general are a great force working for this cause.

These societies are a means of spiritual edification for young people. Through them the reading and study of God's word is encouraged and preparation for work for the meetings and other duties will all serve as a means of edification to the members.

These societies, if of the same kind, may create happiness in the church by bringing the different congregations into a closer bond of fellowship, and not only the different congregations of one denomination, but also the different denominations may thus be more closely brought together. "In union there is strength," and such a union of workers can certainly do much more effectual work than a few scattered workers here and there working each on an independent plan. Each young man and each young woman will receive encouragement to proceed with the work because they learn that they are not alone engaged in this service but that there are thousands of others similarly employed.

These are a number of ways in which these organizations are aids to the Sunday-school and church work. By no means should they take the place of the Sunday-school in preparing the young to become church members, but the work of both should be carried on at the same time; so that one may strengthen the other. Such results as have in the past been reaped from the labors of these organizations should prove to all that they are a blessing wherever the work is carried on in the right spirit. But it must not be forgotten that on this will hinge their success or failure. This will determine whether the Sunday-school and church will be benefited by them or not. To make the work a success members must be consecrated to their work. It must not be regarded as a pastime, to which we may resort at pleasure, but what is required are hearts filled with the love of Christ and hands ready for service.

May by the grace of God the grand work be permitted to go on and may Young People's organizations continue to be a blessing to young people and to the cause of Christianity.

Every Christian ought to read a chapter in God's living Bible to some sinner.

Whenever the devil has ten minutes to spare he uses it to set more traps for the children.

The blindest people are those who never find out that they cannot be happy in their own way.

THE SUNDAY SCHOOL CONVENTION.

Proceedings of the Nineteenth Annual Sunday school Convention of the Eastern District of the Mennonite Church, held in the Deep Run Mennonite Church, August 30th and 31st, 1892.

The Convention opened Tuesday afternoon at 2 o'clock p. m. The President, A. S. Shelly being absent, A. B. Shelly acted as temporary chairman. After devotional services, the Secretary, H. G. Allebach, read the minutes of the last convention, which were accepted as read. New officers for the present convention were then elected as follows: President, Allen M. Fretz; German Secretary, W. S. Gottshall; English Secretary, H. G. Allebach; Treasurer, J. S. Moyer. The treasurer's report was then submitted and accepted. A. B. Shelly was appointed a committee to collect and summarize the reports of the schools represented.

The first topic: THE NEEDS AND OPPORTUNITIES OF THE SUNDAY-SCHOOL OF TO DAY, was discussed by the first speaker, Wm. M. Gehman, in a lengthy essay. He affirmed that the Sunday school of to-day is of varying proportions; that city schools, because of their greater adaptability, excel country schools and are therefore models to be copied after. Among the universal needs are profound piety, love to God in Christ, love of souls, and a profound sense of obligation to God and man. A more studious reading of Scripture is essential. The immediate aim of the Sunday school is to lead children to the truth as it is in Jesus, to a knowledge of sin, to repentance, to faith in Christ and love to Him, and to swell the church membership; the ultimate aim is to number the children with the saints. The Sunday-school officers, especially the superintendent and the chorister, should be actuated by the above purposes, in their respective lines of duty. The superintendent needs earnestness, a happy disposition toward children, executive ability, capacity to deal with human nature, and the ability to shape everything toward effecting the salvation of the school He must be punctual, and insist on punctuality, full of push, and must strive to create interest in Sunday school work. The chorister should, by his indispensable competence, train the school to spirited and enthusiastic singing. Teachers must have large Christian intelligence, and be full of faith and love, must be capable of presenting and awakening thought, inciting devotion, and enforcing moral truth impressively. To this end, lesson leaves are often as useless as the mere mechanical reading of Scripture. Proper teaching implies spiritual and intellectual preparation for teaching. Personal interest in every scholar must be manifested, and steady attendance encouraged. Comfortable quarters should be secured and the various apartments for the different grades of pupils provided with a library of Christian literature, maps, charts, etc. The opportunities to teach the gospel to children always grow, and should be embraced in order to promote the numerical and spiritual growth of the church, to conserve public morality, bring about good citizenship, and to leaven the world with the leaven of righteousness. In the cities, there are opportunities to convert slum children. A well-equipped Sunday-school will introduce a power greater than governments, prisons, armies, capital and combines, and will usher in an era of universal peace.

The second speaker, N. B. Grubb, also read an essay on the subject. He believed that needs were suggested by opportunities. Among the chief objects of Sunday school work are the promotion of a Godly character, and a universal desire to evangelize the world. Another need is the abolition of the International Lesson Series, since the Sunday schools have out grown them; and they must be supplanted by something better—the Y. P. S. C. E. for example. Bible teaching must be such as to make its study more systematic. The International Series doles out only fragmentory knowledge, not digestible by the learner. Its principle is hortatory rather than educational. The desirable features of a good series is the emphasizing of the lessons of the Biblical truths presented. New methods of teaching, a graded course, and more study on the part of both teacher and pupil, are necessary. A multiplicity of notes and comments divert the attention from the Bible itself. Young people, if properly directed, can, and will do religious work well, as the C. E. societies testify. Consecrated superintendents and teachers are wanted. No secular education should be allowed in the Sunday-school. More lay members must attend Sunday-school, for they will be answerable for neglected good. Teachers' meetings are necessary, and to this end superintendents and teachers should co-operate. Strict organization would prove as beneficial in the Sunday school as it does in the C. E. movement.

In the general discussion, participated in by A. B. Shelly, J. S. Taylor, W. M. Gehman, C. H. Moyer, and others, the lesson helps formed the chief topic.

In the consideration of the second topic: THE DIVINE CALL TO THE WORK OF TEACHING IN THE SUNDAY SCHOOL, AND HOW TO RECOGNIZE IT, H. G. Allebach read a short essay. The call to Divine teaching is set forth in Scripture on various occasions. Teachers, as well as preachers, of the Word are divinely commissioned, and should be equally sensible of the high calling. From the very necessity of the case, in the fact that children have spiritual needs, it is implied that divinely called teachers must satisfy these needs. Indeed, no formal command to teach is needed. Matthew 10: 42 is sufficient recognition of the divine call.

A. S. Shelly followed by assuming inspiration to be implied, as is more or less the case with every vocation. God never calls any one to the wrong place, The Sunday-school teacher's mission is greater even than the preacher's, for the former is to prepare the children so as to furnish the latter with an appreciative audience. How shall we know ourselves to be called? A christian spirit is first necessary, then familiarity with Scripture, then the ability to teach—which last must be substantiated. The greatest qualification, however, is the love for souls. When God furnishes the necessary qualifications with the opportunity, then the teacher can assure himself to be called. Then the ability must be consecrated to the opportunities.

A spirited general discussion then took place on the question of how to distinguish between the divine call and a natural desire to teach. A. B. Shelly believed that, the qualifications being given, prayer to God would clear the way; J. S. Moyer, that the exercise of talent would accomplish the same purpose. H. G. Allebach and J. S. Taylor also held to the latter idea.

The president then appointed the committee to arrange a programme for the children's festival to be held on Wednesday afternoon. The committee consisted of A. M. Fretz, Aaron Rickert, and I. K. Freed.

TUESDAY EVENING.

The evening session was begun by inspiring devotional exercises, followed by the answering of referred questions. The third topic, TEACHERS' MEETINGS, was then taken up for discussion by J. B. Bechtel, who considered their benefits by describing an ideal Teachers' meeting, whose material is to be the pastor, the superintendent and associates, all the teachers, the adult Bible class, the officers of the school, and all others who chose to attend. The meeting is not intended for the study of the subject-matter of the next Sunday's lesson. Its features should be more than the asking and answering of questions, the practical application of the coming lesson, and controversies over obscure points. The lesson should be studied beforehand, so as to allow special points to be discussed in the meeting. In studying the lesson, the laws of adaptability should be followed, and the specific applications, suited to the circumstances, should cover such questions as intemperance, sabbath observance, purity of speech, parental fidelity, etc. Word-picturing should be another feature, as well as the participation of all present. Considering their benefits, the speaker first proceeded to explain what these benefits are, and how they are to be obtained. Among their benefits are the social, intellectual, and spiritual elevation of all concerned. The superintendent should cultivate an acquaintance with every teacher, with his social surroundings, intellectual ability, and religious standing; and *vice versa*. The meeting necessitates previous preparation, praying and meditation in connection with it, and develops the bold expression of each one's opinions. Views are interchanged, and each adds somethings to his acquisitions. A more uniform method of teaching is also brought about. Finally these benefits can be obtained by being regular in attendance, attentive and studious, and by continuing instant in prayer. "The prayer of the righteous availeth much."

Mr. A. S. Berkey read the second paper on this topic, considering the difficulties attending teachers' meetings and how to overcome them. He observed that, like the rose on its thorny stem, the good and bad were so intermingled, that in attempting to secure one class, it is often impossible to avoid the other. This holds true of Teachers' meetings. While they are essential, they, nevertheless, have difficulties connected with them. These difficulties are imaginary and real. Among imaginary difficulties are those arising when the organization of a meeting is attempted; but these can be overcome by prayer and push. Another difficulty is the matter of leading and conducting such a meeting. It will generally be found best to have the pastor conduct these meetings, and in his absence, the superintendent. Among real difficulties are a suitable place for meeting. If the church building can not offer the necessary accommodations, a private house may be resorted to. Sometimes the church building is too far away from the members; this can be overcome by zeal and will power. The reason that Teachers' meetings sometimes die out is because superintendents and teachers do not appreciate their benefits, and put forth no extra efforts to prevent such a state of affairs.

In the general discussion that followed, A. S. Shelly, J. S. Taylor, I. K. Freed and others dwelt mainly upon varieties of Teachers' meetings.

The fourth topic: YOUNG PEOPLE'S CHRISTIAN ORGANIZATIONS, AND THEIR RELATION TO THE SUNDAY-SCHOOL AND CHURCH WORK, was

was opened by Seward M. Rosenberger. [As Bro. Rosenberger's paper will appear in full in the MENNONITE the synopsis of his thoughts is here omitted.]

W. S. Gottschall continued the discussion in the German language. Inspiration is one of the chief achievements of the C. E. Society. The New York convention demonstrated this. The Society helps the Church on one side and the Sunday School on the other. He referred to the fact that the C. E. Society was one of the indispensable things of today, and urged that the Mennonite church should not hesitate, but be abreast with her sister denominations in this matter. The churches that do not foster C. E. Societies are of necessity behind the times.

In general discussion A. S. Shelly, W. M. Gehman, C. H. Moyer, and others took part.

The choir then sang a selection and the evening session was adjourned.

WEDNESDAY MORNING.

The session began at 8.30 a. m. with devotional services. The program for the Children's Festival in the afternoon was then read by I. K. Freed. A. B. Shelly read a partial summary of the school reports, after which the convention instructed him to prepare a tabulated report for publication. The program committee was empowered by the convention to review, and, if necessary, to revise the report blanks. The English secretary was also instructed to send these blanks to the different Sunday schools four weeks before the next convention.

The next topic to be discussed was; PRACTICAL BUSINESS TACT AS AN ESSENTIAL QUALIFICATION OF THE SUNDAY SCHOOL SUPERINTENDENT. C. H. Moyer read an essay on the subject. The office of superintendent, if properly filled, is full of care and anxiety. It is a business; and the Sunday-school, like any other business concern must be carried on under business principles. The superintendent, like the overseer of some firm or corporation, must have business qualifications, must introduce system into his work, and carry it on with tact and precision. The superintendent ought to be at Sunday-school at least fifteen minutes before it opens, to greet the teachers and scholars as they arrive; and when it is time to open, he should be prepared to do so. He should, during the teaching period, consult with the teachers and brother officers as to the needs of the school, and see that everything is properly conducted, that the teachers take charge of their classes and teach properly. The Saviour's words should be regarded as applying to himself: "Be ye therefore wise as serpents and harmless as doves." As the supreme officer of the school, he should be ready to answer in a kind and corteous manner all questions put to him by his subordinates. He should be firm in his demands, and yet make them so as to offend no one. He should be fearless in speaking and acting whenever the welfare of the school is concerned, but again he must be patient in the face of all complaint. He should be a prayerful man. The business tact of the superintendent may be comprehended in four words, punctuality, prayer, preparation and perseverance.

The second speaker on the topic, E. S. Bromer not being present; general discussion was in order, and was participated in by J. S. Taylor, W. M. Gehman, A. B. Shelly, I. K. Freed, and others.

The next topic fo be discussed was, "WHAT CAN BE DONE TO CREATE AND DEEPEN AN INTEREST IN OUR SUNDAY-SCHOOLS FOR HOME AND FOREIGN MISSION WORK? F. R. Rosenberger, the first speaker on this topic being absent, the second speaker, J. B. Baer, read an exhaustive paper. The cause of Missions must come home to us as a personal matter. To interest others in it, we must be interested ourselves. (1) Personal intercourse is essential to secure this interest. (2) We need the quickening power of the Spirit of God so that our motives may be moulded and matured into noble deeds. The Spirit begets real—and not sham—enthusiasm, and "power with God and man." (3) Information is needed to create and deepen interest in Missions—a knowledge of its trials and triumphs. The missionary labors in different countries, biographies of missionaries, missionary magazines and the work in one's own field should be studied. To apply your interest in the cause you must work intelligently to create this interest in others by telling them Christ's will in regard to the matter, the Father's promise concerning it, the achievements of the disciples, and of all those guided by the Spiiit. The Sunday school teacher should furnish his pupils with sincere and unvarnished information. Sporadic "booming" is unwholesome to the cause. To create a deeper interest in Missions in Sunday-school we must see that its library contains books on Missionary work, biographies of missionaries, and books on general philanthropic work; and that the scholars read them. In Teachers' meetings, when the lesson may bear on the subject, discussion among the teachers may turn upon how to impress the truth upon the pupils. Another opportunity for increasing practical knowledge is an occasional Missionary service with addresses on Home and Foreign Missions, by officers, teachers, and even pupils of the school. Then the school, down to the youngest scholar should be induced to give, and the rising generation trained to giving freely. They can be numbered by the thousand, who from lack of early training, contribute the "mere shavings" of their income, while the remainder of it ministers to their self gratifications. Giving should be systematic and not in bulk. Those who dodge the claims of the cause upon them must themselves be made the pitiable objects of missionary work. Giving should be in proportion "as God hath prospered," and not done grudgingly. It should be taught that giving for a good cause is a part of worship and a means of grace. Efforts to accomplish missionary work should be concentrated upon a few worthy objects, in order to insure success. The Y. P. S. C. E. comes up to the mark in this respect. Appreciation of work done should be shown, because there is power in encouragement. This convention is well fitted to bring forth practical results. Lastly, prayer is indispensable; for when we often lack the necessary wisdom to carry on the work, we should ask wisdom of God, in faith, in simplicity, and according to his word and will. The reward for earnest, faithful work, though not deserving, should stimulate us to further progress. "Those that point many to righteousness shall shine as the stars for ever and ever."

No general discussion was engaged in. After referred questions had been answered, J. S. Taylor proceeded to review the convention. He expressed his approbation of the worthy officers at the head of the convention, as well as of its literary features, and offered criticisms upon the different papers and addresses of the participants. He would recommend some other person than the pastor of the occupied church, to be chairman. The discussions were generally occupied with the ideal state of things: and such a state can not always be realized. So no one should be discouraged with the apparent failure of his work. Work should be done by the job and not by the day. The singing of the Convention was, as usual, pronounced excellent. The regular speakers were better prepared than usual. The *concensus* of the speakers was the conversion of the scholar. The programme committee should first engage the participants before announcing their names and duties. The general discussions were spirited but participated in by too few of those present.

After more referred questions had been answered, a vote of thanks was extended to the Deep Run congregation in recognition of the many favors received at the hands of its members.

Next year's convention is to be held in the Springfield church. The programme committee consists of A. S. Shelly, J. S. Moyer and W. M. Gehman.

On Wednesday afternoon, the festival for the children was largely attended. Recitations and songs were among the exercises by the children. Wm. M. Gehman was leader, and addresses were made by C. H. Moyer, J. B. Bechtel, A. S. Shelly, J. S. Taylor and H. G. Allebach.

For all time we must pronounce this one of the best conventions ever held by our Sunday-schools. We can truly exclaim on taking a retrospect of it and feeling the after-glow of its inspiration,—we can truly exclaim with emotion. "What hath God wrought?

ALLEN M. FRETZ, *President*,
H. G. ALLEBACH, *Eng. Sec.*

Statistical Report of Sunday Schools Represented.

	Pupils.	Teachers.	Av. Attendance of Pupils.	Deaths.	No. of Sessons.	Vol. in Library	For School.	For Mission.	Superintendents.	Assist. Superintendents.
Deep Run.	126	13	80		52	100	$30.56	.....	S. M. Fretz.	A. M. Rickert.
East Swamp.	89	8	54		52	125	35.00	.....	D. Shenk.	Frank Bean.
Flatland.	130	9	80		50	150	$ 6.00	.....	D. M. Landis.	Jos. D. Moyer.
Hereford.	177	17	103		52	403	35.00	Andrew Berkey.		James B. Funk.
Germantown.	273	*	219	3	52	590	565.60	.....	Chas. H. Moyer.	P. R. Kline, Jos. B. Bechtel, Mary E. Weiss.
Philadelphia.	27	3	26	*	53	*	25.00	33.56		
Schwenksville	65		52		52	100	$30.56	.....	S. H. Heimer.	
Springfield.	60		40		50	125	35.00	.....	Jos. D. Moyer.	Jacob Y. Moyer.
Upper Milford	97		52		50	300	44.00	.....	Wm. M. Gehman.	Henry B. Schantz.
West Swamp.	132	15	78	3	51	300	89.36	24.13	F. R. Rosenberger.	S. M. Rosenberger.
Total	1366	112	793	6	1968	898.40	95.69			

* Not Reported.

THE MENNONITE.

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QUAKERTOWN, PA., OCTOBER, 1892.

With this number the MENNONITE enters upon its eighth year. Seven volumes, not large in outward dimensions, yet fraught with much that is valuable and interesting, are completed. They are a part of the irrevocable past. What degree of merit belongs to the work thus far done may perhaps not be impartially judged from an editorial standpoint. But this we can say that we are grateful for the name and position which our paper has been able to win for itself. From its first issue to this time it has had a steady increase in popularity and in the number of its readers. These facts, with the favorable comments which frequently come to our knowledge, make the outlook for the future encouraging. We are determined, as God gives us grace, not to let it be wanting in faithfulness and earnest efforts on our part to make the eighth volume of our paper as helpful to its readers in their spiritual life and church work as possible. May we not hope that the present readers of the paper will be ready to assist us, both in lengthening the subscription list and in filling the columns with edifying reading matter.

Through the kindness of the editor of the *Bundesbote* we are enabled to send to many of the subscribers of that paper this number of the MENNONITE as a sample copy. These two papers are not rivals, as indeed we desire to cherish no spirit of rivalry towards any Christian journal. But they are co-laborers in the same field and should be found together in almost every family of our different congregations, especially in the east and also in many parts of the west, where both German and English are spoken. Next to the Bible, and annually a few good books we think every church member should read the church papers. It is often mortifying to find members of church so wofully (perhaps they would call it blessfully) ignorant of what is going on in the Christian world and even in their own denomination. If in some of the families the MENNONITE may come in to assist, especially the young menbers, in keeping them informed as to the work in our special and in general field of Christian activity, and in furnishing them spiritual food and stimulus to participation in the work, we shall be very glad to send our paper as one of your regular visitors. Note the terms at the top of this page.

The time for our Fall conferences has again arrived. The reader will find notices in another column. The importance and work of the annual or semi-annual meetings, is evident to all the active and earnest members of our church. And while there may still be a few who look upon the conferences as a "necessary evil," as a place where disagreements and troubles are to be settled, and where the ministers and deacons meet to make rules and laws, the great mass of our lay members, as well as those who are actively engaged in conference work recognize in them, rather blessed opportunities where the workers confer together and pray together with a view to the furtherance of Christ's work and the building up of His kingdom on earth. Ways are considered, and plans laid, for carrying on the great work assigned by the Master to his flock. Those who take part in these conferences can truly say, we always feel blessed and encouraged through these meetings. But we are writing to a great number who cannot and do not enjoy these blessings by personal participation. To them we would say,—If you possibly can, attend the conferences and ascertain what is planned and agreed upon for the building up of the church. If you can not personally attend, let the ministers and the deacons you send there be conscious of the fact that your prayers and best wishes accompany them, and you shall truly reap rich blessings. While we are engaged in our conference deliberations let us feel, that while we are aiming to follow our great Master, our congregations stand behind us, or probably better said, to our side, ready to join in any good work to the glory of God, and the advancement of his cause.

Our worthy brother the Herald of Truth of September 1st, brings an interesting article from the pen of M. S. Steiner, entitled: "*The solving and resolving of problems.*" We fully concur in the general tend of the article. Each generation has certain problems to solve and resolve. To say that a thing is right or wrong because some one else has said so, is no final decision; every question must be personally answered in the light of reason and the word of God. But when the writer referred to the question of a General conference of Mennonites, where the brethren from the east and the west, from the north and the south might meet and in the free exchange of views and opinions, become more united and more of one mind, and asserted that the question was still unsolved after a lapse of more than twenty five years, when the question was first broached in a conference held in Indiana; we began to wonder where the dear brother had been, and what he was doing all these twenty-five years, while the General conference of the Mennonite church of America established thirty-five years ago was doing its work. The problem has been satisfactorily solved and resolved by a great number of Mennonites, and the General conference has been the means of uniting many scattered members and isolated congregations, besides doing an active work in missions among the Indians. While we can not at this time give a full history of the conference, still, for the information of our brethren who have not yet solved this problem, and as an encouragement and invitation to them, we would here record these general facts: That the General conference, established in West Point, Iowa, in 1860, having held triennual conferences ever since, the last having been held in Childstown, South Dakota, in October 1890, will hold its next meeting in the Fall of 1893, in the chutch near Bluffton, Ohio. With the conference are identified churches in Pennsylvania, New York, Ohio, Indiana, Illinois, Missouri, Iowa, Kansas, Nebraska, Minnesota, South Dakato, Ontario, and Switzerland. Oh that all the Mennonite churches may speedily solve this problem and become united as one body in one spirit. God is blessing the union. Yes it is true, as the brother closes his article, God blesses a right solution of the problem only.—F.

CONFERENCE NOTIEC.

The 88th Semi-annual session of the Eastern District Conference will convene at the Deep Run Mennonite church in Bucks county, Pa., on Tuesday, October 4th, 1892, at 10 a. m. The regular conference services will be held by the brethren Anthony S. Shelly and N. B. Grubb.

ALLEN M. FRETZ, *Secretary.*

PROGRAMME FOR MINISTERIAL CONFERENCE,

to be held at Deep Run, Monday, October 3rd, 1892.

9.30 *A. M.*—Opening devotional exercises by N. B. GRUBB.

First Topic:—The Christian Church prior to the Reformation, and what made the Reformation necessary? J. S. MOYER.

Second Topic:—Aggressive and progressive church work; hinderances thereto and how to surmount them. W. S. GOTTSHALL.

Third Topic:—Church extension: What is it and how can we succeed in it? A. B. SHELLY.

Fourth Topic:—The minister as a shepherd, and the relation between himself and his flock. A. S. SHELLY.

There will be a period for the answering and free discussion of referred questions at the end of each session. Mission services in the evening. ALLEN M. FRETZ.

MIDDLE CONFERENCE.

The annual conference for the Middle District will be held in the church near Pulaski, Iowa, on Thursday and Friday, October 27th and 28th. Besides the transaction of the regular business of the conference the programme calls for the discussion of the following subjects which directly concern the work of the conference and of the congregations:

1. What is the duty of the District conference in regard to Home Mission and to the work of Publication?—CHRISTIAN SHOWALTER and H. J. KREHBIEL.

2. Church Discipline.—S. F. SPRUNGER.

3. What authority has the conference over the congregations belonging to it, and what duties do the congregations owe to the conference?—M. S. MOYER.

4. What can the conference do to encourage the Mission Sewing Circles of our district, and to assist in the cause of Foreign Mission?—C. H. A. VAN DER SMISSEN.

NOTES FROM VARIOUS PARTS.

The Western District Conference will meet in the Emmaus church near Newton, Kan., on Tuesday, Oct. 27.

The Emmaus congregation in Kansas are making preparations for a public celebration of the 50th wedding anniversary (the Golden Wedding) of their aged pastor, L. Sudermann.

Missionary H. R. Voth, who lost through death his first wife about three years ago, was married again on August 28th to Martha D. Moser, a member of the congregation at Dalton, Ohio, and a former mission worker.

Thirty-seven persons were recently added to the membership of the congregation at Danvers, Ill. The converts were mostly young people. Blessed the church that can thus gather in the young people and, better yet, put them to active work for the Master.

Bro. C. H. A. van der Smissen, pastor of the congregation at Summerfield, Ill., is taking a brief rest at Bay View, Mich., hoping especially by the change of climate and surroundings to escape the annual attack of hay fever, from which he has suffered for a number of years.

The brethren Jacob Krehbiel and Jacob Eberhard, of Clarence Centre, N. Y., expect to visit several of the Pennsylvania congregations early in October, and will no doubt attend the sessions of the Eastern conference in Deep Run. They will be welcome guests wherever they go.

Bro. J. B. Baer, after a rest of only a few weeks is again "on the wing." This time he visits several congregations in Ohio and then goes to Minnesota, Dakota and Nebraska, where, in November, the second northern Conference will be held. Mrs. Baer accompanies him on this trip.

On Sunday, Sept. 25, Bro. Henry Krehbiel, of Summerfield, Ill., was ordained a minister of the Gospel and installed as pastor of the congregation in Butler Co., O. Bro. Baer was present to assist in the services, as well as in a series of Gospel meetings during the previous week. May the Lord abundantly bless Bro. Krehbiel's ministry.

The Second Northern Conference will be held in the congregation at Henderson, Neb., beginning on Monday, Nov. 7. On the day preceding a mission festival will be held in that church, at which the following brethren are expected to speak: Christian Showalter, of Iowa; S. F. Sprunger and Joel Welty, of Indiana; J. J. Balzer, of Minnesota, and D. Goerz, of Kansas.

The church at Deep Run will celebrate the Lord's Supper on Sunday, Oct. 2, the Sunday immediately preceding the Eastern District Conference to be held in that church. The brethren from a distance who can, are cordially invited to spend this occasion with the Deep Run church. On Sunday evening the Young People's Society will have services and on Monday, Oct. 3, a ministerial conference will be held.

WEST SWAMP.—On Sunday evening, September 18th, the Young People's Christian Society connected with the West Swamp church, held an agreeable anniversary meeting. An interesting programme, consisting of singing, recitations, select readings and several addresses, was rendered. The meeting was well attended and all present seemed to be very much interested in the exercises. A very interesting and well prepared oration was delivered by H. H. Beidler, on the subject: "Whither Bound." Instructive and encouraging addresses were made by F. H. Hartman, H. G. Allebach, and Rev. A. S. Shelly. This society, which has been in existence now for the last two years, is in a prosperous condition. Interesting and edifying meetings are held fortnightly, which are as a rule well attended. The present officers of the society are, S. M. Rosenberger, President, Menno Sell, Vice President, Mrs. Emma Keiser, Secretary, and Miss Lizzie Michael, Treasurer. The officers are elected semi-annually.

The congregation at Wadsworth, Ohio has purchased the building of the now defunct Congregational church for $1155, and are now at work putting it in proper repair for their use. The Lord is blessing the work of the congregation and of their new pastor, Bro N. C. Hirschy. The latter serves also the congregation at Canton, preaching for them once in three weeks.

A Sunday-school Convention will be held in the church at Pulaski, Ia., on Monday and Tuesday, Oct. 31 and Nov. 1. The programme includes the following subjects for discussion: 1. What can and should be done by parents and teachers to endear the Sunday school to the minds of the young? 2. To what extent should the Sunday-school belong to the congregation? 3. The fostering of the mission spirit in the Sunday school. 4. Who should take part in the work of the Sunday-school? 5. What part and proportion of religious work, worship and instruction properly devolves upon the Sunday-school? 6. Qualifications, duties and responsibilities of a successful Sunday-school superintendent. 7. Qualifications of Sunday-school teachers and how to secure them.

THE HEREFORD YOUNG PEOPLE.

The meeting on Sunday evening, Sept. 18, was a consecration service, opened by the singing of familiar hymns and sentence prayer.

The leader, Bro. A. S. Berky then introduced the topic of the evening, "How can we best help our Church and Pastor?" After the opening remarks on the subject the meeting was thrown open for voluntary remarks, testimonies, and Scripture passages. Every member present responded in one way or another by way of consecration anew to the service of the Lord and Master.

This part of the programme was closed by silent prayer—an invoking of the Holy Spirit upon the words and thoughts expressed during the consecration service, a petition to the Heavenly Father to continue the rich blessings of the past throughout the future of the Christian Endeavor cause, as a whole, and of every individual member thereof.

The Active Members' Pledge was then recited in concert. Some stirring remarks were called forth upon the question, "What does the pledge require?" and "How have we lived up to these requirements?"

The spirit of the meeting throughout was one of inspiration, enthusiasm and consecration. We closed by singing "Blest be the tie that binds," and repeating the C. E. benediction.

The sixth annual State Convention will be held at Altoona on October 13, 14 and 16, in the Second Reformed church. The programme to be rendered there promises to be more interesting than ever before. Several quite new features will be introduced, and there will be more "free parliaments" than before. The list of speakers includes the names of some well-known, well-beloved divines, so that, God granting his blessing, the Convention will abound in grace.

The prospects of having the next State Convention in Reading, this county, proves a strong incentive to our members to put forth earnest efforts to secure to themselves and to their Christian friends the great treat of a Christian Endeavor Convention right here at home, as it were. We earnestly hope and pray that more societies may be organized in this and adjoining counties until the 11th of October next, so that our beloved District Secretary may be able to report a great gain in the number of societies and membership, and thus have the State Convention for '93 at Reading. To the work!

The duties of our treasurer have been rendered less arduous by the introduction of the envelope system in gathering the society contributions and offerings throughout the year. We have had small envelopes printed for this purpose, setting forth three different objects for which voluntary contributions are received, viz: 1. General society expenses; 2. Mission, and 3. Delegate fund. These envelopes, with the contributions of the different members enclosed, will be received at the quarterly business or consecration meetings. This feature, though of but recent adoption, has already proved itself a success, both as to convenience and as to an increase in the contributions.

F. YEAKEL,
Bally, Pa., Sept. 19, 1892. Correspondent.

GENERAL CHURCH NEWS.

The number of College and University Young Men's Christian Association is 410, with a total membership of 27,000.

The following advertisement of a Baptist pastor is copied from the *Wiltshire Times*, of England: "Notice—Baptizing by Rev. A. E. Johnson, Stormore water, next Sunday, at 10:30 a.m. *Photographers* invited."

The Rev. Dr. S. S. McBride, of the Baptist church, who resigned a prominent pastorate some months ago, to enter upon an effort for the evangelization of Ireland, has recently received a check of $5,500 from a merchant in New York City, who is a native of the North of Ireland, to aid in carrying forward the good work.

The Sabbath-schools in the New York recent Presbyterian Synod were reported as having 14,077 scholars, and $17,333 contributions, four mission schools. Thanks were given to God for his blessing on that work. Presbyterial Sabbath-school conventions were commended as a means likely to promote the efficiency of the schools.

Last year's contributions of the Women's Missionary Societies of the world to foreign missions amounted to $1,785,001, this being one-sixth of the whole sum raised. By the Presbyterian women $336,244 was given; by the Methodists, $306,299; by the Congregationalists, $157,364; by the Baptists, $153,858, and by the women of the Episcopal church, $129,085.

Alarming statistics are given by the Main Bible Society of non-church going families in some counties of the State. In Waldo County out of 6,987 families, 4,850 report themselves as not attending any church. In Oxford County 2,711 families are attendants and 4,577 non-attendants. The combined statistics of fifteen counties show 133,445 attending families, and 67,842 non-attending.

Of the 7,000,000 negroes in our country 2,379,100 are said to be communicant church members. Of these the Baptists claim 1,230,516; the different divisions of the Methodist church 722,964; 110,000 belong to the Roman Catholic church, and the remainder are distributed among different other denominations. More than nine-tenth of colored church members belong to colored churches who administer their own church affairs.

MISSION DEPARTMENT.

PROCEEDINGS OE THE MENNONITE MISSIONARY CONFERENCE,

held at Cantonment, Okl. Territory, August 28, and 29, 1892, by the workers of the various mission stations.

On Sunday, August 28, nearly all of our mission workers assembled at Cantonment to celebrate the Lord's Supper, an' to hold a mission conference at 9.30 A. M. by Rev. J. J. Kliewer. The services were opened with scripture lesson, singing and prayer. Rev. Petter then preached a very interesting and instructive sermon from 1 Kings 19 : 11–13. After this the Lord's Supper was celebrated, and the morning session was closed by singing and prayer.

The afternoon session was opened at 2 P. M. by Rev. A. S. Voth with scripture lesson, singing and prayer. After this papers were read as follows: One on "Chinese Missions" by Rev. J. S. Krehbiel, one on "African Missions" by H. L. Weiss, and another on "Indian Missions" by M. M. Horsch. The afternoon session was closed with singing and prayer.

The evening session was opened at 8.15 P. M. The principal exercise for the evening was a Bible reading conducted by Rev. J. J. Kliewer. After a period of singing and prayer, he took for the lesson of the evening Rev. 7 : 9–14. The Bible reading proved both interesting and instructive. Closed by sing and prayer.

AUGUST 29. MORNING SESSION.

The session was opened by Rev. J. S. Krehbiel with singing, prayer and scripture lesson. He then stated the object of this our conference saying, that its purpose was to become more intimately acquainted with each other, to carry on our work with a greater amount of unity, and to plan how the work may be carried on more speedily and more effectually. After the singing of a hymn the "Purpose and Aim of Missions" was discussed by M. M. Horsch. After another hymn was sung Rev. J. J. Kliewer spoke on "Our Mission Field." On account of his experimental knowledge obtained by his prolonged intercourse with the Indians his address was a great help to the new workers. The morning session was closed with singing and prayer.

The afternoon session was opened at 2 P. M. After devotional exercises, Rev. A. S. Voth spoke on "Discouragements and Encouragements in our Mission." In speaking of discouragements he said, there are too many changes of mission workers. Too little is done for the older Indians. They too should be taught and brought to Christ. By way of illustration he said, if you pen up an old sheep the young ones will manage to get in the pen also, but if you will let the old ones roam about you will not succeed in penning up the young ones. We need more men to learn the Indian languages, and to teach the old Indians. Many of our best pupils have died. "Duty and Worth of our Mission to the Indian Youth" was next discussed by F. Riesen. We should by a spotless example lead them to the Rock of Salvation. We should study their character and seek to gain an entrance to their souls.

After this a paper was read by Rev. J. J. Voth, on "The Necessity of Physical Work among the Indians. He was followed by Rev. Petter, on "The Mission Worker and his Work." Bro. Petter, said, "The Mission Worker should be like his Master, Christ. He should be filled with the Holy Ghost. Mission people should have a mission spirit. How shall I give life to the dead if I do not have life myself. He must be at home in God's Work. He ought to be well acquainted with the scriptures so as not to be obliged to skip around the questions asked by the Indians. Instead of reading political papers we should read the missionary news from other and foreign countries. The mission worker should have a knowledge of man. He should study his natives thoroughly." I wish we had space to give some more of the excellent sentiments expressed by the speaker.

The evening session was devoted to asking and answering questions. A general business meeting was held at the close. At this it was decided that our next conference be held at Garden Plane, on Dec. 27th and 28th next.

The Misses Amanda Hunsberger and Barbara Krehbiel from Halstead, Kansas, and Miss Jennie Pennypacker from Wadsworth, Ohio, were visitants at this conference.

H. L. WEISS.

UNQUALIFIED CRITICS.

Rev. J. S. Krehbiel in his talk on China, at the Missionary conference held at Cantonment, Okl., said, 'There are two classes of people traveling in the East. One, and unhappily the larger class, go around the world to see "sights" and to have a good time generally. They do not stop long enough to get a true information at any place. They do not speak the language of the people and have little sympathy with all that is good. They get their information at second-hand from persons who involve it from their own consciousness and who decry the mission work among the natives. Says a writer: "In the same car in which I was riding sat an intelligent elderly man, Judge———, accompanying several young ladies. He told them of all he had seen in the far East. He denounced the missionaries as first-class frauds and their work as an utter failure, adding that he had always given a great deal for missions, but says he, 'I have given the last cent for foreign missions.' The next morning I asked him in what part of China he had been. 'Hong Kong,' he replied. 'How long' I asked. 'Six weeks.' 'Did you visit Canton?' 'No.' 'Did you call at Shanghi?' 'No.' 'Are you acquainted with any of the missionaries at Hong-Kong?' 'No.' Did you see anything of the work of the Basel Mission at that place?' 'No.' 'Heard nothing of their schools and orphanages?' 'No.' 'Ever been to a chapel?' 'No.' 'Ever been to the outside of a missionary house?' 'No.' 'Well you are a fine fellow to set yourself up as a critic of missions. You have never been to China at all, only to the British Colony of Hong-Kong, have never seen a missionary, or chapel. You ought to be ashamed of yourself.'" This is the way, we think, a great many critics even in our own country criticise missions.

A Hindu conversing with a Church Missionary Society missionary in India, in answer to the question, "What of all our methods do you fear the most?" said: "We do not greatly fear your schools, for we need not send our children; we do not fear your books, for we need not read them; we do not fear your preaching, for we need not hear it; but we dread your women and your doctors, for your doctors are winning our hearts and your women are winning our homes, and when our hearts and our homes are won, what is there left us?"

A VISIT TO OUR MISSION STATIONS.

Two families from Pandora, Putnam Co., O., Jonas Amstutz and wife and Abraham Bixler and wife made an extended journey through Indiana, Illinois, Iowa, Kansas and Indian Territory, of which reports are printed both in the *Bundesbote* and *The Herald of Truth*. From the latter paper we clip the following in reference to the Indians and our Mission schools which they also visited:

On the 6th of June we attended a gathering of children three miles from Mound Ridge, Kansas. Three Sunday-schools had assembled here. Christian Krehbiel, Samuel Baumgartner and others spoke to those assembled, encouraging them to cultivate mutual acquaintance and regard for one another's interests. Christian Krehbiel had brought with him 32 Indian children. They sang very sweetly and their teacher, Krehbiel, took occasion to impress the fact that God makes no difference between white, black and red; all can come to the Savior of sinners and take of the water of life freely.

We also visited Christian Krehbiel, at Halstead, Kansas, having been conveyed there by Abraham Baumgartner. We enjoyed a season of devotion in the evening. The Indians at the mission buildings sung very nicely, in fact, their voices were just as fine as those of white people. Before parting they sang, "God be with you till we meet again." Horsch and Benjamin Roadtraveler left the same evening for the Territory, where Horsch expects to conduct the school.

On the 13th of June we lodged at the Mission House, at Darlington, Indian Territory. In the evening Jacob Krehbiel conducted a short service. A number of hymns from "Gospel Hymns" were sung. Next morning we visited the Indian school, which was conducted by teacher Smith. The pupils answered readily the Bible questions put to them, after which they sang hymn No. 188 in Gospel Hymns.

DANGEROUS PRAYERS.

"I want you to spent fifteen minutes every day praying for Foreign Missions," said a pastor to some young people in his congregation. "But beware how you pray, for I warn you that it is a very costly experiment." "Costly?" they asked in surprise.

"Ay, costly," he cried. "When Carey began to pray for the conversion of the world, it cost him himself, and it cost those who prayed with him very much. Brainard prayed for the dark skinned savages, and after two years of blessed work, it cost him his life. Two students of Mr. Moody's summer school began to pray the Lord of the harvest to send forth more servants into his harvest; and lo! it is going to cost our country five thousand young men and women who have, in answer to this prayer, pledged themselves to the work. Be sure it is a dangerous thing to pray in earnest for this work; you will find that you cannot pray and withhold your labor, or pray and withhold your money; nay, that your very life will be no longer your own when your prayers begin to be answered."

"I have often said in my public addresses that it is a dangerous thing to pray for a blessing unless you want it. What a blessed thing when we are ready to receive!"

Bishop Taylor of Africa receives $6000 salary per year. All but $500 of it he gives to advancing his missionary work in the Dark Continent.

SUNDAY SCHOOL.

PRECIOUS THOUGHT.

Duty is cold and hard, and will speedily weary if love be wanting. To see the Master, to talk with him, to linger in his presence, to have his will revealed to us, is to glow with love to him; and love is strength and triumph.

POINTS ON THE LESSONS.

Lesson 1.—October 2nd.

The Conversion of Saul.—Acts 9 : 1–20.

Guarding the clothes of those who stoned Stephen, consenting unto the death of the martyr, making havoc of the church, committing men and women to prison, violently threatening with destruction the disciples of the Lord, setting out on a journey to a distant town with official papers to apprehend all believers, are gradual upward steps in Saul's life of hatred to the blessed Saviour and his followers. Zeal is necessary but it must necessarily be directed aright. Persecuting the Lord's people is persecuting Him. He who is sincerely honest in heart, though in error in life, will, when he sees his sins, soon ask what to do to rightly serve his Lord. That the heavenly light may enlighten and direct in the right way it must first blinden the sinner. What a change! Going to Damascus to destroy the Christians, he arrives there to become a Christian himself. He had reached the apex of persecution, now at the feet of Jesus, he rises step by step to a sincere follower of the Master:—received sight, arose, was baptized, associated with believers, preached and proved concerning Christ!

Lesson 2.—October 9th.

Dorcas Raised to Life.—Acts 9 : 32–43.

The Apostles went from place to place preaching the Gospel of Christ. There was some "go" in the work of the early ministers and evangelists of the church. The church did not depend on one man's ministration and any man whom God called could *go* without deranging the affairs of the church. Not Peter, but Jesus Christ whom Peter represented, was the great healer. The grace of Christ applied to the sin sick soul, will cause an immediate arising. Can the apostles have the power to raise the dead as Christ had? Yes if it is God's will. To ascertain what the will of God was, Peter went alone with the dead to God in prayer. The only woman who was ever raised from the dead was not a princess, a poetess, an artist, or a preacher, but a woman who made coats and garments for the poor. The Lord thought that such a woman might well have another chance to live. And her example is still living in the many Dorcas societies far and near. Will not some more Dorcases arise?

Lesson 3.—October 16th.

Peter's Vision.—Acts 10 : 1–20.

We have here the account of two visions, through which God directs the conversion of a whole family and teaches the Apostle an important truth in this stage of the church's work. In the second the servant is directed how he should receive the man and instruct him. Cornelius worshiped the true God through prayer and giving of alms, two things which go well together, stinginess and prayer form a poor combination. In these acts Cornelius raised a memorial before God, and God raised in Cornelius, a memorial for all future believers. There was a time when all people not jews were accounted as unclean. But through the love of God and the grace as it is in Jesus Christ all may now be accounted as cleansed who accept the cleansing power, and are "washed in the blood of the Lamb." God has a special way to call and prepare for a special work.

Lesson 4.—October 23rd.

Peter at Cesarea.—Acts 10 : 30–48.

When Peter with the brethren came to the house of Cornelius they found a ready congregation for the teaching of God's will. Everything moved like clock work; it always does if we go as God directs. Peter now in reality knew the secret of his recent vision, God has also called the Gentiles to obtain salvation. Peter preached the simple story of Jesus, showing that he was the one ordained of God to be a Saviour and a Judge. A general awakening followed. The Holy Ghost wrought conviction, conversion, and confession in the audience. Jewish believers had before received the baptism of the Holy Ghost, now too this Gentile audience of believers received the same baptism. Thus by one Spirit they were all baptized into one body. But something else remained to be done; they should now be baptized with water. Note the order: learn, believe, receive the power of the Holy Ghost, baptized with water. Peter preached, his associates baptized. Many hold baptism as a higher order of ecclesiastical work. The truth is precisely the opposite. Any believer was permitted to baptize, but not all were called to preach.

Lesson 5.—October 30th.

The Gospel Preached at Antioch.—Acts 11 : 19–30.

Christ had commanded his disciples that when persecuted in one city they should flee to another; this they were now doing, and in this way the Gospel of Christ was carried to the Gentile nations. How the good work was progressing! At Antioch the grace of God was especially manifested. The sincerity and faithfulness of the workers and the believers, soon caused the name of Christians to be applied to them. But here christianity did not only appear in confession and profession, but also, and I think most prominent, in works, works of charity and benevolence. The true christian spirit is a benevolent spirit, a desire to do good to all who may be in need. This is christianity in name and in deed.

Our recent Sunday-school convention was as usual a pleasant and instructive gathering. The papers on the different topics for discussion were well prepared, and though we will not say, were exhaustive of the matter in hand we truthfully say the topics were well treated from different standpoints. The attendance was good and the interest manifested to be commended. For full report see another page. Let all who could not attend carefully peruse the secretary's report and become inspired with the spirit which pervaded.

Do you belong to the "weather-proof class" in your Sunday-school? The seats of this class are always sure to be occupied, without regard to weather.

THE YOUNG PEOPLE.

THE SWEETEST THINGS ON EARTH.

What are the sweetest things on earth?
Lips that can praise a rivals worth;
A fragrant rose that hides no thorn;
Riches of gold untouched by scorn.

A happy little child asleep;
Eyes that can smile though they may weep;
A brother's cheer, a father's praise,
The minstrelsy of summer days.

A heart where anger never burns;
A gift that looks for no returns;
Wrong's overthrow, pain's swift release,
Dark footsteps guided into peace.

The light of love in lover's eyes;
Aye that is young as well as wise;
A mother's kiss, a baby's mirth—
These are the sweetest things on earth.

Selected.

Through the courtesy of Brother W. S. Gottshall we have on our table the topic card of the *Young People's Union Society of Christian Endeavor*, of Schwenksville, Pa. The card is neatly gotten up, containing the Christian Endeavor topics from August 28th to the end of the year; the names of the leaders for each meeting; the names of the pastors of the four churches of the town composing the union; names of the officers and committees. The president of this society is Flora Rahn. The meetings are held every Sunday evening alternately in the four churches, before the regular preaching services. May God bless their united efforts to build up his kingdom.

At the recent Sunday-school convention in the Deep Run church, the topic: *Young People's Organizations and their relation to Sunday-school and church work*, was ably considered by the brethren S. M. Rosenberger and W. S. Gottshall. Brother Rosenberger is president of the Young People's Association of the West Swamp church. He knows the spiritual pleasure and profit of such organizations, and interestingly and profitably told the audience so. The brother, though young in years is a zealous worker for the Master.

Brother Gottshall, pastor of the Schwenksville church is a full fledged Christian Endeavorer and in no ways ashamed of it. The union society of Schwenksville is doing much good to the churches and Sunday-schools connected with the same. The brother asserted that it took him a long while to fall in line with the society's work, simply because he had not studied it, now he is so enthusiastic and full of C. E. that he cannot be restrained from speaking of its good. At the recent C. E. convention in New York he received a renewed baptism of enthusiasm. Keep the fire burning brethren through prayer and the oil of the Holy Spirit.

The light to shine the farthest away should be the brightest at home.

To be ever watchful for opportunities to say a word for the Master or do a kind act in his name is Christian faithfulness.

Every man will find out in the judgment that Christ has often come to see him at his own house.

There isn't a poor man in the world who would carry a millionaire's load for the pay he gets.

CHRISTIAN ENDEAVOR IN AFRICA.

There is a general impression that the Young People's Societies are chiefly adapted for home work in well organized churches in civilized lands, but it appears they prove useful also in Mission work. It will be remembered that at the recent great Convention at Minneapolis a cablegram was received from Natal in Africa where a Society had been organized by Rev. Charles N. Ransom. The *Golden Rule* now publishes a letter from him reporting progress. He says:

I fear you can have no idea of how slowly things move in Christian work here in Africa, and how great the barriers, both in numbers and quality, to immediate progress. The mission stations are comparatively far apart, travelling is tedious and expensive, and hence the brisk communication which carries the fire from heart to heart, and from town to town in America is impossible here. The interests of the Society are constantly on my mind. I wish I could spend all my time on this one thing. I long to carry on a correspondence here in Natal and in Cape Colony, which might help in the consideration of the advantages of the Y. P. S. C. E. and future organization. I hear good news from the society in Mapumulo, and the one in Amanzimtote was flourishing while Miss Ireland was there. I hope to be able to bring the interests of the Society to the attention of the mission in such a personal way that good results will follow.

A CHINESE SOCIETY OF CHRISTIAN ENDEAVOR.

Miss L. Johnson, of Canton, China, a Presbyterian missionary, found three boys who were interested in religious things and were anxious to begin Christian Endeavor work as soon as they heard about the Society. So they started a little society with only these three members, and the whole society has been earnest and active, there being no associate members on the list. Miss Johnson is working particularly among the young so that if mission work should be interrupted the young people may be fitted to carry it out.

QUESTION CORNER.

No. 21.

38. How many of the name of Philip do we find in the Bible? Give a short account of each.

39. Who was Candase, and what connection has she with the Scriptures?

40. Of what ceremony of the ancient Hebrews did the sacrament of the Lord's Supper take the place?

41. On what mountain was the law given?

42. What psalm speaks of this mountain moving at the presence of the Lord?

43. Where do we read of, and what are the sacrifices we are besought to make which is called only our reasonable services?

Answers to Questions in August Number.

35. Solomon's Temple, 1 Kings 6: 7.

36. Pilate's wife, Matt. 27: 19.

37. "Boast not thyself of to-morrow," Proverbs 27: 1.

Answers received from Annie Ehret.

MARRIAGES.

DIETERLY—SHELLY.—On September 22d, 1892, at Milford Square, Pa., by Rev. James M. Shelly, Frank Dieterly and Ida M. Shelly, both of Milford Square.

DEATHS.

STORCK.—On July 31st, 1892, near Shelly, Bucks county, Pa., Rebecca Ann, wife of Justus Storck, aged 45 yrs., 11 mos. and 23 days. Interment on Quakertown Union Cemetery. Funeral services conducted by A. B. Shelly.

ROTH.—On September 7th, 1892, in Milford, Bucks county, Pa., Elizabeth Roth, aged 53 yrs., 10 mos. and 3 days. Interment at West Swamp. Funeral services by A. B. Shelly and C. Z. Weizer.

HEDRICK.—On September 6th, 1892, at Lawndale, Pa., at the residence of her parents, suddenly of dropsy, Kate F. Hedrick, aged 30 yrs., 2 mos. and 8 days. Funeral services by N. B. Grubb and Abraham Moyer. Text selected by the deceased, Psalm 23: 4. Interment at Line Lexington Mennonite church.

FRETZ.—On August 14th, 1892, in Plumstead, Bucks county, Pa., Henry Fretz, aged 81 yrs., 11 mos. and 21 days. Interment at Deep Run, on the 18th. Services at the house by Samuel Godshall, at the church by Allen M. Fretz.

KROUT.—On August 28th, 1892, near Dublin, Pa., John A. Krout, aged 79 yrs., 8 mos. and 26 days. Interment at Deep Run, on September 1st. Services by Allen M. Pretz.

MYER.—On September 13th, 1892, in Philadelphia, Pa., of consumption, Mary Myer, aged 23 yrs., 4 mos. and 23 days. Funeral services at St. John's Evangelical church by J. Steltz, German, and N. B. Grubb, English, from Psalm 34: 8, selected by the deceased. Interment in Green Mount Cemetery.

HETT.—On September 23rd, 1892, at Berlin, Ontario, after a prolonged illness, Casper Hett, formerly a deacon in our church in Philadelphia, aged 59 yrs., 5 mos. and 28 days. Interment on the 26th at the old Mennonite church. Brother Hett was an intense sufferer for over a year, having at times almost unbearable pain, but he bore it all with Christian fortitude and the full assurance of a better home above.

CONTRIBUTIONS ACKNOWLEDGED.

For our Indian Mission received during the month of August.

From Alexanderwohl cong., Kan., $100.00; Schwenksville, Pa., cong., $43.48; Upper Milford, Pa., cong., $30.00; Jacob Toews, $1.00; Dalton, Ohio, cong., $15.00; Bro. Moeshberger for cattle bought of the Mission, $74.80.

Gratefully acknowledged,
HERM. SUDERMANN, Treasurer.

For Home Missions.

From A. A. Sommer, Berne, Ind., $5.00; Upper Milford cong., Pa., $28.00; Peter Friesen, Manitoba, $5.00; and through Bro. J. B. Baer the following: From members at Gap, Pa., $5.00; members at Salem, Ore., $21.80; members at Irving, Ore., $20.00; members at Dallas, Ore., $24.40; members at Colfax, Wash., $20.65; Zion's cong., Ia., $8.45; West Point cong., Ia., $2.00; Franklin cong., Ia., $3.00; members at Summerfield, Ill., John Brandt, Sr., $2.00, E. Glaeser $2.00, K. Baer $5.00, J. Baer, Sr., $5.00, K. Hirschler, Sr., $10.00. Gratefully acknowledged,
D. GOERZ, Treasurer.

Rev. H. R. Voth reports the following contributions received by him on his visit in Russia: For our Indian Mission treasury, $22.35; for poor and sick Indians, $26.25; for the Indian children, $21.00: for the Bundesbote and Kinderbote, $13.75; for his traveling expenses, $159.00. In Switzerland he received for various purposes $25.09. Gratefully acknowledged,
H. R. VOTH.

For the Indian Contract School at Halstead, Kan., from July 1, 1891 to June 30, 1892.

From Rev. J. E. Krehbiel, Summerfield, Ill., $15; Zion's Sewing Circle, Lee county, Ia., $7.30; John Klopfenstein, Quick City, Mo., $5; G. Regier, Butler county, Kan., $5; Rev. G. Harder, Butler Co., Kan., $20; West Swamp Sewing Circle, Milford Square, Pa., for Maggie Leonard $15, for Ben Roadtraveler $5; Tipton, Mo., Sewing Circle, a box clothing; Moundridge Sewing Circle, a box clothing and $5; an unknown person, Moundridge, Kan. $5; Sister H. Fund, Bloomington, Ill., $5; Zion's Sewing Circle, Lee Co., Iowa, a box clothing; Halstead, Kan., Sewing Circle, six quilts and $15.93; Jacob Rupp, Moundridge, Kan., $10; Quakertown, Pa., Sewing Circle, $10; Moundridge and Garden Sunday-school festival, $21; D. Egman, Garden, Kan., 50cts.; Moundridge Sewing Circle, six aprons; Deep Run, Pa., Sewing Circle, a box clothing; Dr. S. S. Haury, $27. With thanks,
CHR. AND S. A. KREHBIEL.

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—1 COR. 3: 11.

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WHAT COLUMBUS DID NOT DISCOVER.

Columbus, though he bundle into his claims all that the broad New World, with its chance for fresh experiments, made possible, left undiscovered many a Columbian continent that will yet expand on the map of the future. The doughty old mariner would thank me if, even on this day set apart to his memory, I should point you forward rather than backward and summon you to unknown seas.

Columbus discovered wealth. Rolling millions gorgeous fortunes that dazzle Old World eyes, these rich plains have yielded up. Who will discover now the land of righteous wealth, wealth that means service, wealth that pities poverty, wealth that educates, distributes, edifies? Who will sight for us that continent where men know what "enough" means?

Columbus discovered religious liberty. Who will discover the land of religious power, where all the diverse bodies shall be one in love as Christ is one with the Father, where pride of opinion shall be lost in the humility of prayer, where theological differences will be forgotten in a common toil, and the cares of this world shall no longer choke the Word?

Columbus discovered an equal law. Who will discover the land of equal, the republic where men put arms about the drunkard, where the black child is not admitted to the school room from which the white child is withdrawn, where hedges of fashion and supercilious etiquette do not stand behind wide open republican gates, where "a man's a man, for a that" in deed and not in poetry alone?

Columbus discovered common learning. Who will discover the land of common wisdom, the place where men's learning deals in the right proportion with the brief moment of time and the long reach of eternity, the country where practical training shall be genuinely practical, and not all vanish with the passing of dull matter, the land where men will learn and not for ledgers?

O, there remains a new literature to be discovered, a literature that can be translated into heaven! A new commerce, a commerce of which the recording angel will care to be accountant! A new invention whose patents never expire! Whole new worlds of living and feeling and thinking, of keeping and loving and praying.—worlds to which America is but an autumn leaf.

And of these worlds you may be the discoverer. On this proud Columbus Day I hail you, glad discoverer of continents yet to be! God lead you as you tremble forth over untrodden seas. God guide you to some heaven that may hold all mankind. Nay, may He, the primal discoverer, who has trod all ways of earth and heaven, who is Himself the Way, through you, whoever you may be, his humble follower, lead us all into the Kingdom that is to come!

Professor's Chair in Golden Rule.

MINISTERIAL CONFERENCE.

Report of the Ministerial Conference of the Eastern District, held October 1st, 1892, in the Deep Run Mennonite Church, Bucks county, Pa.

Opening devotional exercises were conducted by N. B. Grubb by reading from Eph 4, 3–12, and singing hymns Nos. 16 and 317 from our new Hymnal, whereupon Father Oberholtzer led in prayer. The Chairman, A. M. Fretz, then introduced the work of the Conference and W. S. Gottshall was elected Secretary

First Topic—The Christian Church prior to the Reformation, and what made the Reformation necessary? was opened by J. S. Moyer. The condition of the church in the fourteenth and fifteenth century was different from what it was when first organized by the apostles. The inner life, the blameless faith, &c. was lost, in general, though God had yet his own, and idolatry, ignorance and formalism prevailed. This was not brought on at once but by and by the church was led to worldliness. This should be a lesson and a warning for us to prove the spirit of the time. The people were deprived of their freedom, the power lay in the Priests to which the operations of the Spirit were confined. They were to determine who should enter Heaven. The people were obedient because of ignorance. This made the Reformation necessary. God called men to prepare the way. It was a renewing of the strife between light and darkness. We are engaged in the same contest.

It was decided to have Bro. Moyer's production printed in the *Bundes Bote*. A. B. Shelly said: The importance of the topic is to show whether we have such dangerous things in our church.

Second Topic—Aggressive and Progressive Church work, hinderances thereto and how to surmount them was opened by W. S. Gottshall. It is a lamentable fact that our church was too negligent in the past, many were lost to the church, and even yet many think it is sufficient to keep what we have without making efforts to get more. The causes may be ignorance, false training, prejudice and worldliness. Instruction, self-exertion and prayer may serve as means to surmount the difficulty.

N. B. GRUBB.—We must adopt new measures, go on zealously. Have more aggression in the family.

A. B. SHELLY.—The reason we think we are not progressing is we had to start so low. He with Oberholtzer spoke of the progress of our church but desire more zeal.

Hymn No. 175 in Gospel Hymns and prayer by J. S. Moyer, closed the forenoon session.

AFTERNOON SESSION.

Bro. Fretz announced hymn 109 from Gospel Hymns, read 2 Tim. 2, and led in prayer.

Third Topic.—A. B. Shelly opened the third topic on church extension. Extension means a spreading out of the church, organizing new churches. Frequently used only as a home mission term.

Many denominations have their committees to establish new congregations. How can *we*. There is too little extension in our church which is the oldest church in America. The establishing of churches by immegration was church extension, but when immegration ceased extension ceased also. We were idle and inactive. If our church does not become more aggressive we will lose even that which we have. Ministers must take an interest in church extension and create an interest and love for the church and its growth in the members. We are in duty bound to hold our own and gather in others. We must have requisite men and means. Men who can give all their time to the work, and then material support. If our church would support its ministers they could hold their own and do outside work. Young men should be encouraged to enter the ministry. We need system careful selection of fields and money appropriated effectually, systematic giving to different objects. If our church is to have a future it must be aggressive and progressive.

OBERHOLTZER.—The greatest hinderance in the church is the meagerness of giving. In some other churches it is the opposite, and consequently the others grow faster than we. The important question is how can we induce our people to give. Probably the thing lacking is love.

GRUBB.—The Y. P. S. C. E. is to a great extend solving the problem They work and support their work, they see their responsibility and realize the blessing they receive from it

A. M. Fretz, W. S. Gottshall and A. B. Shelly participated in the discussion.

Bro. A. S. Shelly was absent on account of a funeral and it was therefore decided to defer his topic for the next meeting.

Answering and discussion of referred questions.

On motion it was decided to hold the next Ministerial Conference in Philadelphia, in the month of January, 1893, and that Bro. N. B. Grubb appoint the definite time and arrange the programme.

Hymn 297 from Gospel Hymns and prayer by father Oberholtzer and the benediction by the chairman closed the conference.

W. S. GOTTSHALL, *Sec.* A. M. FRETZ, *Pres.*

Rev. Dr. Crawford, of New York, states that the proportion of Methodists to citizens in Baltimore is sixty four to 1,000, in Pittsburg thirty-seven, detroit twenty, Buffalo eighteen, Brooklyn eighteen, Cincinnati twenty-two, Washington forty-three, Dayton twenty, Omaha fifteen, Rochester twenty four, Philadelphia thirty three, Cleveland twenty-two, New York ten. Chicago has about fourteen Methodists to every thousand of population.

Several of the recent annual conferences of the Free Methodists, Radical United Brethren in Christ, and Friends have spoken in unmistakable opposition to the secret lodges and their damaging influences.

For the Mennonite.

A SURE FOUNDATION.

In speaking of a foundation we may have reference to different objects and meanings, as far as the word goes. The literal meaning of it is the base or starting point of anything that we want to build or construct. The most important thing in building a house or any other structure is to make sure of a sound foundation before proceeding with the building. Now if we want to build right and safe it is absolutely necessary to find the good foundation which is to be found on a rock. If we want to build our hope of salvation from our sins, we must build on the solid rock which is Jesus Christ the only foundation, so-called in Luke 6: 48. He is like a man which built a house and digged deep and laid the foundation on a rock, and when the flood arose the stream beat vehemently upon that house and could not shake it, for it was founded upon a rock. Hereby we see that a house built an a rock is not shaken by the wind, nor washed away by the floods. Dear friends, let us build our hope on Christ, the only sure foundation, which is solid as a rock. Then let the floods of wickedness and perversion arise and fall, and the wind and storm of temptations and blasphemy roar; if we build on the solid foundation, namely Jesus Christ, we shall be able to stand unharmed in spite of all the efforts of satan to deviate us from it. We find that the sainted apostle Paul said in his first epistle to the Corinthians. "For other foundation can no man lay than that is laid which is Jesus Christ." By this we learn that there is no other way to be saved than by Jesus Christ. Let us therefore examine ourselves whether we are building on that only and solid foundation. Do we have that assurance that we are building on it? If not, let us not waste any time to build on, or we will with our building perish eternally. Oh, the dreadful thought!

So many people profess Christ to be their Saviour, but do not serve him. Christ said: "If any man will come after me, let him deny himself and take up his cross daily and follow me," Luke 9: 23. Now if we want to be founded on Jesus Christ, we must take up his cross and follow him. We find that our Lord had to carry the cross for himself during his life here on earth; so we must endure persecution and controversies and love the Lord with all our heart, all our soul, and all our mind, and our neighbor as ourselves. We must do all that the Lord Jesus requires of us, so as to build on his name. By the grace of our Lord we shall be saved, if we are true followers of His. There is work for all to do, not only for the preachers, deacons and other church or Sunday-school officers. A great many make themselves content to be joined to some church and then do whatever their carnal mind and nature is apt to do, and deem themselves building on the sure foundation. Oh! beloved souls take heed on what you build your hope. To serve the Lord means to live and work for his cause wherever and whatever he would have us do. A faith without works is dead. We shall also bring forth fruits meet for repentance—turn from the world to God, from sin to repentance, from worldly things to spiritual things. Repentance and faith bring about the great change by which the sinner passes from death unto life, yes, eternal life. Jesus saith,—He that believeth in me shall have eternal life.

Solomon began to build the temple at the foundation. Yes smile, and wonder how he could have begun anywhere else. Ah, dear friends, would to God that common sense ruled people in religion as well as in building temples; for many begin their building at the top. To baptize an unbeliever is laying the topstone before the foundation. We should not hang a house in the air. I mean making professions without having anything upon which to base them. Begin with the foundation. God took care that even in the material universe there should be a grand foundation for his noble edifice. God is the master builder and he laid the foundation well. Let it be so in the building up of our own life. Every man and woman here, especially those who are young, have a life to build up. It is a great thing to begin by believing good solid doctrine. Some people have believed twenty different Gospels in so many years, how many more they will believe before they get to their journey's end, it would be difficult to predict. I thank God I never knew but one gospel, I am perfectly satisfied with it, that I do not want to know any other. Constant change of creed is sure loss. When people are always shifting their doctrinal principles, they are not likely to bring forth much fruit to the glory of God. It is the blessed doctrine of Christ and him crucified and raised from the dead that alone can satisfy the longings of the soul. May He ever be our all in all. D. G. Oberholtzer.

TO PREPARE A PLACE.

A clergyman, a dear friend of mine, used the following beautiful illustration in the course of a funeral address. I reproduce it in substance, but cannot give his exact words.

"I was on my way," he said, "to my first charge to settle down to the work of the pastor of a village church. At New York, through which my way led me, I was met by my mother, sister and brothers. I was rejoiced to see them and was glad at their welcome. But where was my father? Why was not he with the others to give me his greeting and his blessing? In answer to my inquiry my mother said that an important engagement had prevented him being with the others, but he had sent his greeting and good wishes.

"I turned my face towards the home that was to be, but ever and anon on the journey the thought came into my mind, Why was not father with the others? I was glad I had seen them, but it was a little hard to bear that my father had not been with the rest of the family. It was a real disappointment and cast something of a shadow over my way.

"At last I reached my journey's end, and the first one to greet me in the place that was to be my home was my father! He had come on before and had been busy in fitting up the house in which I was to abide. I did not see him with the others, for he had gone to prepare a place for me. That was the important engagement that had detained him. My disappointment was changed into joy; he had given me a new reason for gratitude. All the time that I was lamenting that I had not seen him, he was busy furnishing and arranging my future home.

"It is somewhat so," said my friend, "with our Lord and Saviour. We do not see him now; he has gone from our sight. We may, perhaps, be tempted to think that he has forgotten us. But no; he has gone to prepare a place for us. He is fitting up the 'many mansions.' And he will be the first to welcome us when we have passed out of this life into that which is beyond."

The illustration, let the present writer add, strongly impressed all who heard it. And now, whenever I think of it, it presents the thought of the future in an attractive light. The Lord Christ has left this world. He is out of the reach of our mortal sight. But he has gone to prepare a place for us. He is getting ready our future and eternal home. We may not unduly press the words nor put any unwarranted meaning upon them. But surely they convey to us a rich promise. Our eternity is to be in the place our Lord has been preparing for us. It must be then everything that we can desire. It must be beautiful beyond expression; it must be rich with divine plenishings; it must be just suited to our needs. Our Lord's loving care has been put upon it; he has been *preparing* it for us. Why then should we hesitate, as so often we do, to exchange the tenement of clay for the prepared place? The Saviour has gone before us and awaits us on the other shore. And until we come he is making ready for us. "Let not your heart be troubled. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."—

Rev. O. A. Kingsbury,
in Am. Messenger.

PRAYER-MEETING POINTS.

I. Good, lively singing.

After the hurry and worry of a busy day the singing of "Old Hundred" or similar long metre tunes has a tendency to soothe the weary head and rest the aching bones, and before the fourth or fifth verse is reached a goodly number of the singers will find themselves on the borders of the "land of Nod," languidly following the instrument about half a note behind.

What the weary brother or sister needs is something that will attract attention, arouse an interest and cause a blissful forgetfulness of their physical condition.

Let the singing be "awakening," both physically and spiritually.

II. Brief, earnest prayers.

What the long metre hymn has begun is frequently finished by the long metre prayer.

Let the prayers be addressed to the Lord, and take in the needs of the people; brief, earnest, sympathetic. Long prayers for the closet, short prayers for the assembly.

III. Short, spicy, spiritual testimonies.

Let the sermonette be reserved for some proper occasion, but do not impose it upon your long-suffering brethren in the weekly prayer meeting. If you must deliver yourself, to the woods with it, where your audience won't be turning the hymn-book leaves, or dropping their heads asking the Lord to stop the long-winded brother.

Have you an experience to tell, tell it in as few words as is consistent with clearness and helpful "suggestiveness."

Have you an exhortation, let it be pointed, and consistent with your own practice.

Have you a spiritual application of some word of Scripture, stick to your text, and let your application be pat, short and practical.

Have you a lesson from the subject of the meeting, state it briefly; let it be pertinent, not forced.

Whatever the nature of your remarks, have an object in view; let it be the spiritual good of the people, and aim straight.—*Christian Worker.*

"If we suffer we shall also reign with him: if we deny him he also will deny us."—*St. Paul.*

BROTHERHOODS.

"All ye are brethren," said the Saviour. The gospel of Christ introduces every believer into the grandest brotherhood this world has ever known. The fellowship of the saints of God is a reality, much as Satan has endeavored to nullify and destroy it; but when people lack a knowledge of the grace of God and the fellowship that is in Christ, then they find it necessary to find artificial associations, and new bonds of union. Consequently among the unsaved, the worldly, and those who have a form of godliness and deny the power thereof, there arise large numbers of brotherhoods, or organizations of men who join themselves together, that they may gain some of the advantages which naturally come to the believers in Christ.

A man who walks with God is not alone, nor has he cause for loneliness or timidity. He knows his Saviour, and he is never without a friend. But men who know not God are constantly reaching out to clasp hands with men, and thus being destitute of faith and the divine power, they strengthen themselves by means of human associations. Hence the world is full of secret clans, orders, and societies, good, bad, and indifferent; or bad, worse, and worst. In some cases their members are bound together by most horrible oaths. They form governments inside of the constituted authorities: they make laws, administer oaths, execute penalties, and destroy life, thus usurping the sword and power which God has entrusted to the civil magistrate. Others of these associations are devoted to folly, intemperance, and frivolity. Some are the haunts of the vicious and the dissolute; and all of them are centered in some way outside of the real brotherhood of saints and household of faith. It is said that "there are in Italy 8,487 brotherhoods, with a total wealth of $20,000,000. Three fourths of the interest is used for processions, festivities, etc, while the remaining fourth goes to charities. The order of Jesuits number 12,300 here."

Nearly all the brotherhoods to which we have referred spend much time and money in making "a fair show." They have uniforms, regalias, swords, banners, badges, and all the paraphernalia of earthly pomp. They denounce aristocracy, cry out against royalty, are down upon all sorts of hereditary titles and dignities; they der.de lords and dukes, noblemen and dignitaries; and they then proceed by their process of initiation to transform cobblers and blacksmiths, hod-carriers and laborers into Sublime Princes, Worthy Patriarchs, Supreme Commanders, High and Mighty Princes, and Eminent Dignitaries of all sorts and sizes, who are trigged out with cocked hats, cockades, epaulettes, horse collars, white aprons, rosettes, gold braid, tinsel, and all sorts of royal toggery, or "regalia," as they call it; so that any cobbler or tinker is liable to come out as a King, Prince, Priest or Prelate, so decked and trigged that one might say that "Solomon, in all his glory, was not arrayed like one of these;" and it is quite certain he never would have been, unless he had lost the wisdom which God gave him.

When a man's religion is a sham his worldliness is liable to be a reality. If he does not find Christ in the church, as is too often the case, he goes hunting after man in the brotherhoods. Sometimes he finds what he seeks: sometimes he learns that "the wicked are like the troubled sea, which cannot rest."

If Christian men would cast aside their sectarian divisions, and instead of confining their interest to the few members of their particular sect or class, would count themselves companions of "all them that fear God," there would be no necessity of going to the world for friendship, fellowship, and mutual aid and consolation; but so long as men's religion is so empty and inefficient that it cannot unite those who profess to follow Christ, it is perfectly natural that their restless and uneasy souls should seek in other scenes that which they have never found in the gospel of Christ, or in the fellowship of his people. The man who is really welcomed to the fellowship of Jesus Christ the Lord who says, "He that doeth the will of my Father which is in heaven, the same is my brother, and sister and mother," needs no further brotherhood. He has entered a fellowship which is the closest, the broadest, the grandest, the purest that this world has ever known. Let him content himself in the family of God; let him learn to make his calling and election sure; let him seek to unite and gather the members of this brotherhood which have been scattered abroad in the cloudy and dark day, and he will find in the communion of the saints such joy, such peace, such sweetness, and gladness, that he will not need to go to this world to find friends or brethren; for his fellowship will be "with the Father, and with his Son Jesus Christ, and one with another;" and he shall reach at last that home of rest and peace, where the people of God shall gather from all lands and climes, and shall see their Saviour, and shall enter into the joy of their Lord.—*The Christian.*

SUPERSTITIOUS DARKNESS OF ROMANISM.

The Jesuit says the Public School is irreligious, immoral, ungodly. He bases his objection on this ground because he knows in all ages men could be appealed to through superstition and conscience; but if he argued from his true premises, he would clearly define his position and say, We will destroy the school of America, because it stands in the way of the darkness which we will create; we will do it under guise of religion.

This reasoning placed on the premise of religious liberty, the tender hearted and uninstructed say: Is this indeed true; are we enforcing rules that afflict the conscience of our weak brother? The Jesuit says: We take vows of poverty, we own nothing This false; but some weak people are misled. There is not so wealthy an organization in the world. They own and always are acquiring immense properties in every part of the globe. They say one thing but mean another; their practice is to acquire always, in every manner. They speak of their various organizations as of holy people only intent on doing good. Their convents, monks', homes, retreats, churches, are all paid for by the public, for these institutions are tax free; they perform no civil function that at all enriches a State. They steal into institutions supported by the State to teach a superstition that they call religion. It is one of their tenets to use other people's money and charities through which to propagate their own belief. Protestant women earn their own money and do their religious work with it. The nun begs. The nun, the monk, the priest, do no good work for humanity. The children they pretend to rear are not true objects of charity. Their parents have been impoverished by drink and priestcraft.

The nursing the Sisters of Charity assume is done far better by Protestant—instructed and educated women. These Romish women are not only ignorant, but so long have they been in subjection, that their minds are incapable of education.

The Romish woman is to be pitied, but she sins in the midst of light. She sets herself apart from the good world God has created, she grows pale, her days are spent in vain works; these things she has been taught to call religion.

True religion opens the prison gate behind which the Popish woman hides herself, and lets in the light of day. The Popish rule has been cruel to woman, it has reduced her to a cheerless, cruel, bloodless machine. It offers her nothing but an unknown early tomb and an unloved existence, it takes her out of a lovely world that she might grasp, and shuts her in a prison. It is strange that the barbarisms and superstitions of Rome should ever have been called religion.

It is rather amusing to read controversies between keen women of the world like Ouida, and feeble folk like the monk Ignatius. There appeared in the North American *Review* not long ago. The monk's article was in the usual monkish strain, feeble and puerile; the woman's article was keen and equal to the age in which she lives. For what has the Creator built the colored sky, rosy at morn, golden at eve? For whom has He set the star in the sky? For whom called forth the flower, and brought the singing bird? As much for the poor prisoner in her cell, as for the free Protestant woman. But she shuts herself out of the heaven below, that God built for her, in the vain hope of a country above. It is time that superstition like the snake and the wild beast, should pass away, time that Christ's gift of freedom should find its way untrammelled to the human heart, time that sophisms should cease, and honest truth alone be taught, time that old growl of the wild beast from the lair "Let him be anathema," should pass forever away.—*The Primitive Catholic.*

FOUNDATION TRUTHS.

"Let me advise you most strongly not to be ashamed of holding decided views about the first things, the foundation truths of religion. Your lot is cast in a day of free thought free handling and free inquiry. There is a widespread dislike to doctrinal decision and what is called dogmatism, and none, perhaps, are so exposed to its influence as the young. The natural generosity, unsuspiciousness and love of fair play of a young man's heart make him shrink from taking up very positive theological views, and holding opinions which may even seem to be narrow, party-spirited or illiberal. The temptation of the present day is to be content with a vague earnestness, to abstain from all sharply cut and distinct views, to be an honorary member of all schools of thought, and to maintain that no man can be unsound in the faith if he exhibits zeal and works hard."—*The Bishop of Liverpool.*

REAL CHRISTIANITY.

"As real Christianity consists of a real living union between Jesus Christ and a converted man, Christianity is impossible unless Christ is now alive. St. John, in his first epistle, puts the Gospel in a nutshell, and sums up the whole teaching of Christianity in the following words: 'The witness is this, that God gave unto us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son of God hath not life.'" (I John 5: 12.)
—*Rev. Hugh Price Hughes.*

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite conference,

A. B. SHELLY, ALLEN M. FRETZ, A. B. SHELLY, } *Publication Committee.*

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QUAKERTOWN, PA., NOVEMBER, 1892.

The study of God's Word among the old and the young has been greatly advanced through the Sunday-school. Never in the history of the Christian church since the days of the first apostles has there been such general and faithful study and teaching of the Bible as at the present day. This is largely the result of the general adoption of the International series of Sunday school lessons, and these lessons are, we think well adapted to the study in the schools. But the study that can be put into the brief time allotted to the work once a week in the schools should not be the extent of our "searching the scriptures." If we understand the spirit of the international lesson plan these lessons, are not intended to end in themselves but rather to create a taste and open the way for a more minute and searching study of the great book of books, or rather the divine library as one has aptly called it. For this advanced study the better plan no doubt is to take of one at a time the different books in this library. A thorough familiarity with the spirit and teaching of one book will help much to open the way into others. A careful reading of the entire book in which the lessons for the time may be found is the least that every member of the Sunday-school ought to do. A faithful, prayerful reading of His word is ever richly blessed of God.

That the Roman Catholic church is at enmity with the public school system of our country is a fact that has for a long time admitted of no doubt. When it is considered that everywhere the church has schools of its own and as far as possible compels its people to send their children to these schools, even going so far as to deny the sacraments of the church as a punishment for disobedience in this respect; and when it is remembered what efforts have been made in various parts of the country to divert a part of the public school funds to the support of these parochial schools, there can be no question that had Rome the power to bring it about, our common school system as it is, providing equal educational opportunities for all alike, would have to go. This spirit of antagonism was glaringly brought to view in an address delivered in Philadelphia at the Catholic Columbus ceremonies recently, when among many things abusive of our common school system the speaker said,—"It is one of our first duties to wipe away this national disgrace [the public schools."] This bold speech though disapproved by many individual Catholics, by some from principle, by a great many more from policy, is, nevertheless, evidently the expression of the spirit of the church, which, however, seldom finds such unequivocal utterance. May the day be far distant when Rome's ignorance and imbecilc submission of the many and bigoted tyranny of a few shall prevail in our fair Christian country!

A VISIT.—It was our pleasure to pay a flying visit to our brethren at Gap, Lancasrer Co., Pa., on Sunday, Oct. 23rd. We arrived at Gap station at 4.40 p. m. on Saturday. Here we were met by brother Samuel Lantz, who took us to his home where we spent a pleasant evening with this dear family. The next morning we went to the school house where their services are regularly held. Here then was an interesting Sunday-school session in the morning, after which two services were held, an english service in the forenoon, and a german preparatory service in the afternoon. At both of these services it was our privilege to preach the Word of God to those assembled there. Although this church is but small as relating to the number of its members, yet we found a great amount of interest for the kingdom of God and the work of our Master. The members are living very far apart, some from 10 to 15 miles away from their place of meeting, yet they come and assist and take part in the Sunday-school and church services. They naturally forbear many of the advantages which our larger churches have, who are living closer together, but the zeal and earnestness of some of their members might serve as an example of imitation for a great portion of the members of our more favored churches. We left these dear brethren on Monday morning, well pleased with our visit. May the Lord add his blessing! A. B. S.

EASTERN DISTRICT CONFERENCE.

Minutes of the 88th Semi annual session of the Eastern District Conference, held at Deep Run, October 4th, 1892.

The conference convened at 10 a. m. Tuesday, October 4th. The regular conference services were opened by Bro. N. B. Grubb, followed by Bro. A. S. Shelly with the conference sermon from the words in 2 Cor. 12: 9 first part.

Following the sermon, the roll of congregations was called. The following representatives of the different congregations were present: Ministers—J. H. Oberholtzer, A. B. Shelly, S. Ott, A. H. Gortshall, J. S. Moyer, A. M. Fretz, W. S. Gottshall, N. B. Grubb, A. S. Shelly, and Enos Loux. Deacons—Peter Sell, Lewis Schleifer, John O. Schimmel, P. Klein, Aaron Landis, A. M. Rickert and Gerson Bowman.

On motion Bro. Jacob Eberhart, deacon of Clarence Centre church was received as advisory member.

The minutes of last conference were read and adopted.

AFTERNOON SESSION.

The president opened the session with devotional exercises, consisting of singing, scripture lesson 1 Tim. 4, and prayer.

1. The treasurer, A. S. Moyer read his annual report with the following showing:

In treasury October 1891	$706.44.
Receipts during the year from interest, sale of catechisms and and collections in congregation	111.26.
Amount in treasury October 1892	$817.70.

Orders passed at May conference were not yet drawn on the treasury.

A vote of thanks was tendered the treasurer for the faithful discharge of his duties. The treasurer was re-elected for thee years.

2. The home mission and church extention committee then reported:

Souderton.—The work is still carried on as heretofore and is progressing. A church is in progress of erection and it is thought that by New Year it may be finished and ready for services.

Germantown:—The services are continued as before reported. The church here needs a deacon, and a minister interested in our church and conference work if progress is to be expected for our own church.

The following resolutions were then passed:

Resolved, That conference expresses her joy at the steps taken and the progress made by the brethren at Souderton in the erection of a home of worship, and promises to assist them as per pevious resolution of conference.

Resolved, That the home mission committee shall investigate the circumstances, and make arrangements for the future work at Germantown, and report at next conference.

3. A. B. Shelly, business manager of THE MENNONITE, reported in behalf of the publication committee:

Number of subscribers 625, new subscribers added through the year 33, discontinued through the year 30.

Many of our subscribers are in arrears, consequently a large amount of money, much needed by the publication committee, is outstanding. The following resolutions were passed:

Resolved, That the business manager shall supply every minister with a list of subscribers in his charge, so that he may is possible collect the outstanding moneys, and receive subscriptions in advance.

Resolved, That $75 be allowed by conferense for the benefit of THE MENNONITE.

The publication committee was re elected.

4. *Report of committee on systematic aid and benevalent work.* The committee reported that they had reviewed the proposed plan, as reported at last conference, made such alterations as they deemed necessary and had a public meeting of such as favored the project. That at said meeting a board of managers were elected who are to formulate a constitution and by-laws for the government of the organization, to be submitted for adoption, rejection and amendment at a meeting to be held in December next, when further necessary steps for the consumation of the object shall be taken. The report was accepted and the committee discharged.

5. *Resolved*, That a committee of three be named to draw up articles of corporations for the conference, and report them at next conference. The following were named as committee: N. B. Grubb, J. O. Schimmel and A. B. Shelly.

6. *Resolved*, That a committee of three be named to formulate a plan for the collection of a fund, for the support of superannuated ministers, and report at next conference. The following were then named as committee: N. B. Grubb, Peter Klein and A. M. Fretz.

It was decided to hold the next conference at Hereford, to convene on first Tuesday in May, 1893; the brethren A. B. Shelly and Solomon Ott to conduct the regular conference services.

A vote of thanks was tendered to the Deep Run congregation for their kind hospitality to the members of the conference.

Conference closed with singing and prayer led, by Bro. A. B. Shelly. May God's blessing follow our work. J. S. MOYER,

ALLEN M. FRETZ, *President.*
English Secretary.

FROM UPPER MILFORD.

On Sunday, Sept. 25, this congregation had the pleasure of a visit from Bro. W. S. Gottshall, of Schwenksville, our pastor having exchanged pulpits with him for the forenoon. In the evening our pastor returned and conducted a young people's meeting, Bro. H. G. Allebach accompanying him and assisting in the services. This evening meeting was especially well attended and the exercises were quite interesting and spiritually uplifting. Several of the young people participated in giving recitations, etc. We were especially pleased with the good order and the earnest attention that prevailed throughout. May the Lord abundantly bless the young people and make them ever more active in His service.

On Sunday, Oct. 9, we were much pleased to have Bro. Jacob Eberhard, deacon of the congregation at Clarence Center, N. Y., as a visitor in our midst. Bro. Eberhard had expected to come on this visit to the Pennsylvania churches in company with his pastor, Bro. Jacob Krehbiel and we were sorry that circumstances had prevented the latter from coming at this time. Such visits always have an encouraging effect, giving and fostering in us the feeling of fellowship in the work of the Lord.

On Saturday, Oct. 22, our hearts were moved to special thanksgiving for God's gracious blessings upon us. Ten young persons publicly confessed faith in Christ as their Savior and took upon themselves the vow of allegiance and obedience to Him as their Lord and Master. While the congregation rejoices in this addition to its membership, it is a rejoicing not in numbers simply, but in the hope of souls saved for the Kingdom. On Sunday, the 23rd, almost all the members of the congregation including those just received, united in the celebration of the memorial of the Savior's sacrificial death—the Lord's Supper. May we all finally be found among those who shall drink it new with Him in His Father's Kingdom.

A few Sundays ago our school voted to have a Christmas festival this year again and the time for it was fixed on Saturday evening, Dec. 24.

FROM PHILADELPHIA.

It has been quite a while since the pen was caused to move, to write church or other news for the MENNONITE from our congregation. We are grateful to God at this time for the blessings we were granted in times gone by, and especially during last few months. It was on Sept. 18th, that we held our reunion of Sunday school and congregation, the exercises consisting of singing and addresses by pastor and superintendents, were rendered to an audience of a well filled house. It is encouraging to us to feel that a blessing was granted us from above in that our people are moved to come out to the meetings and as far as practicable join in the exercises, scarcely in the history of the church have the meetings, especially the Sunday evening services, been so well atteded as these few months. Beginning with Sept. 25th, a series of Gospel meetings was begun for the following week. Every evening the meetings were well attended. On Monday evening Rev. Steltz of the St. John's Evangelical church preached, and on Tuesday evening Rev. Johnson spoke, he, basing his remarks principally on the work of the young, gave a very interesting talk on Y. P. S. C. E. and the late convention held in N. Y. in July last. The remaining evenings the pastor N. B. Grubb spoke. The following Sunday Oct. 2nd, the Lord's Supper was celebrated, the sacraments in rememberance of Christ's broken body and shed blood were partaken of by a goodly number, and as we believe and are convinced, the Lord's presence was with us and was made manifest during these solemn hours. On Sunday Oct. 9th, we were favored with a few addresses which we feel safe in saying are of rare occurrance looking at it from a standpoint of the age of the speakers, in the morning the aged father Rev. J. H. Oberholtzer preached, and in the evening Rev. Mr. Hutchison of Charlestown, South Carolina addressed us. He is of the African race as his very appearance indicates, and is ninety two years of age, is an evangelist among his people, but being at that time on a missionary tour north, he addressed a well packed house of anxious listeners in our church, he talked principally, and from experience, about slavery, the slavery that was abolished in 1865 and the slavery of sin, confessing he had been both, but being free from both now, he talked of the blessedness of being a child of God.

We also rejoice with grateful hearts in being able to inform the readers of the MENNONITE and our dear Christian friends that at a meeting held Tuesday evening Oct. 18th, we organized a Young Peoples Society of Christian Endeavor and with fair success. May the Lord prosper and bless the work as carried on by his people every where.

NOTES FROM VARIOUS PARTS.

In the congregation at Trenton, Ohio, seven persons were recently baptized and received into church membership.

The Mennonite Normal School at Gretna, Manitoba is making good progress. The experience of the first year proved the necessity of enlarging the building. The sentiment in favor of the school seems to be gaining in extent and strength. The committee appointed to collect the necessary funds for the increase and improvements in the building met with success beyond their expectations.

The new church building at Souderton is under roof and is rapidly nearing completion. It will be a neat building in every way well adapted to the use of the congregation, which is to be fully organized as soon as the building is completed.

HEREFORD YOUNG PEOPLE.

Sunday, Oct. 16.—The regular bible reading and prayer meeting on this evening was led by Bro. Jos. B. Funk, who gave us a brief but interesting talk on the subject, "God's Messages and How He sends Them." A number of the members followed with appropriate remarks and prayer interspersed with singing, and about fifteen minutes were devoted to a summarized account of "Father Endeavor" Clark's trip across the continent as he started on his around-the-world pilgrimage. But all were waiting with great expectancy to hear from the special messenger in our midst, viz., the pastor, with his report from the Altoona convention to which we had sent him as delegate.

The Society was not disappointed in their delegate, for the report was most interesting, and those of us who have attended previous conventions could easily follow him to Altoona and into the convention meetings.

We hope, that since we cannot give the details of the report here, our readers will find some of the best thoughts stored in the columns and corners of this, our excellent little paper.

What was equally gratifying to us all was the good news that our beloved District Secretary Boas had succeeded in his persevering efforts to secure the State Convention for our neighboring city of Reading next year. This will furnish a most desirable opportunity for all the friends of Christian Endeavor in this part of Pennsylvania to taste for themselves the great bleesing attendant upon and peculiar to a C. E. Convention; and, in order to be the first to do so we here and now extend to every one of our readers a most cordial invitation to our State Convention next year at Reading.

At the close of the meeting the society adopted a resolution of thanks to Bro. Boas for his part in the work of securing this coming conventiou for Reading. A resolution of thanks to our pastor for his very able report was also adopted by a rising vote.

We were pleased to see various well-known visitors in our midst, some from the Upper Milford congregation, some from Pottstown, and two from the State Normal School at Kutztown.

The presence of large audiences at every one of our meetings, whenever the weather permits, seems to testify to the interesting and edifying character of our exercises. We praise the Lord for his constant presence in our midst, and His abundant blessings upon us, our efforts, and our cause.

The Mission Committee has lately sent out several boxes of literature to as many almshouses, hospitals, etc., reading matter suitable for distribution among the inmates of such places. God grant that some good may thus come to these poor unfortunates.

There will be an effort made by the above committee to form a mission library in this society, believing that by thus preparing the grouud we may safely hope for greater harvests in the way of Mission offerings in the future.

Bally, Berks Co., Pa. F. YEAKEL,

PHILADELPHIA Y. P. S. C. E.

On Tuesday evening, October 18th, at a business meeting of the Young People's Society of the First Mennonite Church Philadelphia, the Christian Endeaver constitution was unaniinously adopted. The preparation of a constitutiou and by-laws had been delegated to a committee of four, appointed four weeks beforehand, consisting of the pastor, Rev. N. B. Grubb, J. B. Bechtel, P. R. Kline, and Mary Weiss. This committee submitted with a few exceptions the model constitution and by-laws for adoption by the society, with the result as above stated. After their adoption, the membership blanks were distributed among those present, nine of whom signed the active members pledge and sixteen, the associate members pledge. The officers of the new society were then elected consisting of the following: President, J. B. Bechtel; Recording secretary, Edwin Ehret; Corresponding secretary, H. G. Allebach; and Treasurer, A. B. Bechtel.

The regular devotional meetings of the society will now take place every Sunday eveniug before church service; and the business meetings on the last Tuesday evening of each month.

We feel satisfied, as members of the society, that a wise and godly choice has been made, and that the step taken will never be regretted. We feel that we never can do too much for the Lord, and that entire consecration to Him, as indicated and enjoined by the pledge, is but our reasonable service.

H. G. ALLEBACH,
Cor. Secretary.

MISSION DEPARTMENT.

FROM OUR MISSIONFIELD.

Missionary J. J. Kliewer writes from *Shelly, Okl. Ter.*, Sept. 23rd, for the *Bundesbote*. He says, that it affords them great pleasure to have now some of our own church people living in their vicinity. That thus far five families belonging to our church have settled near the station. He states that these brethren and sisters will undoubtedly experience some of the troubles and privations incident to settlements in a new country, and hopes that the Lord may bless them in their new homes and make them a blessing to others, more especially to the poor Indians.

Br. Kliewer further states that the Indians in their vicinity are again moving about from place to place, the Cheyennes having gone to Cantonment to participate in a great dance, and the Arapahoes to Darlington with the expectation of receiving some money from the government. As their rations from the government have been diminished and as they have very little money to buy the necessaries of life with, they are beginning to be troubled in regard to their means of subsistence.

Again several Cheyennes from the north have come to visit our Indians, teaching them some new modes of religion and inspiring them with some new false expectations. The condition of our Indians is a pitiable one. May they soon obtain the needed help by embracing the gospel of Christ and be steadfast in faith.

Superintendent J. S. Krehbiel as well as teacher M. M. Horsch, in writing of our Mission school at Darlington, both complain of the great difficulty they experience in getting the requisite number of pupils for this school. The chief cause of this difficulty seems to be, that the government schools at Darlington have both been greatly enlarged and that the government officials, as is quite natural, endeavor to have these filled with pupils first. The consequence is, that a portion of our former pupils have been persuaded to attend the government school instead of coming back to our mission school.

Our school at Cantonment, where there is no government school in the vicinity, is quite well filled with pupils, and brother Weiss, the new teacher writes, that he enjoys his new position and that the children in general are doing well.

There is a scarcity of female help at both of our stations at Darlington and Cantonment. By the removal of brother and sister J. S. Krehbiel from Darlington to their new home, *Garden Plain*, near the Red Hills, the office of matron at the former place is made vacant, and the mission board has been looking around for some suitable sister to fill this position. At Cantonment, owing to the increased number of pupils in the school an additional sister is needed to assist in house and kitchen work. As a temporary and partial relief a few Indian girls have lately been employed. But besides these there is still a sufficent amount of work to be done to call for the help of another experienced worker.

"Who will go and work in the vineyard of our Lord?" S.

It has recently been decided by the Board of Directors of the London Missionary Society to locate the 100 additional missionaries, whom it is proposed to send out in the course of the next four years, approximately as follows: China and India, 35 each; Madagascar, 10; Africa, 15; Polynesia and New Guinea, 5.

A MISSION BAND.

How the American Board Originated.

Of all the different missionary societies at present existing in our country, the American Board of Commissioners for Foreign Missions is the oldest. The following will show how under the guidance and by the grace of God this organization was called into existence.

The great missionary Samuel J. Mills had, like the Samuel of the Bible, from his birth been "lent by his mother to the Lord." When yet a child he heard his mother mention to a neighbor the fact of his consecration to the Lord. He never forgot it, but was thereby inspired and impelled to his dying hour. He, after his conversion in 1802, once told his father: "I cannot conceive of any course in life in which to pass my days that would prove so pleasant to me, as to go and communicate the Gospel of Salvation to the poor heathen."

Entering Williams College in 1806, his heart was too much aflame with this passion for missionwork to allow him to excel in his studies. Here he soon found two similar spirits with whom he began to pray and plan for missionwork. The three formed an organization among themselves, the object of which was, "to effect in the person of its members a mission to the heathen." They made the acquaintance of various clergymen of influence, and opened a correspondence with others. They secured the publication and distribution of various sermons and other works on missionary subjects. They visited several colleges, or wrote thither to kindle the holy flame in the hearts of other young men. With them was found a remarkable combination of fervent zeal and knowledge of men and affairs. Yet with all their boundless ardor anything approaching dangerously near to fanaticism would be hard to find.

In 1809 the scene shifts to Andover Theological Seminary, the doors of which had opened for the reception of students only the year before. Here the little band from Williams, consisting of Mills, Richards and Hall, was re-enforced by Nott, Newell and Judson. Meetings "to strengthen one another in their planning to extend the dominion of their dear Lord" were regularly held by these devoted young men. Though wholly of one desire and purpose, they were as yet also wholly without knowledge as to who would authorize them to go, as well as to what particular part of the wide world they should direct their efforts. They consulted the faculty, and their designs finding favor, a conference with several clergymen was arranged for June 25, 1810. They were advised to petition the General Association to move in the matter.

The petition was duly prepared and presented, signed originally by the entire six; but "lest the large number should strike some through with terror," two names were taken off. The petition set forth that their "minds had long been impressed with the duty and importance of personally attempting a mission to the heathen," and inquired if they could expect "patronage and support from a society in this country, or if they must commit themselves to the direction of a European society." And it was as the direct result of this urgent appeal on the part of this consecrated company of young men, that the American Board of Commissioners for Foreign Missions came into being, the first of the kind on this side of the Atlantic, whose aim was to go into all the world and preach the Gospel to every creature. On February 19th, 1812, two of the above band, Judson and Newell, sailed from Salem, and on the 22nd, two more Hall and Nott, with a fifth one Rice, sailed from Philadelphia, all for India, as the first Missionaries sent out by the American Board.

MISSION NOTES.

Brother M. Horsch, a recent graduate of the Halstead "*Fortbildungs-Schule*," will take charge of our mission school at Darlington.

Brother I. H. Schmidt, who has been teacher at Darlington for a number of years, has left our mission and moved on his farm in the vicinity.

Brother P. Mouttet, late superintendent at Cantonment, has left his position and has moved on a "claim" near by which he has lately selected.

Brother J. J. Voth, who has lately been appointed as a worker in our mission, has been for some time a minister in the *Gnadenberg* congregation, Kansas.

The *Church Missionary Intelligencer* says that the statement sometimes made that India is on the very verge of coming to Christ overlooks the fact that there are tens of millions in India who never heard of Christ at all.

The Catholic Government of Nicaragua has given a cordial consent that the Moravian brethren should open a mission within its territory. They are, however in hope of obtaining a general permission for the whole of Nicaragua, that is, for the pagan Indians subject to it.

George Mueller, of the Bristol Orphanage, has just completed his sixteenth missionary tour, having been absent from home twenty-one months. Although eighty-six years old, he is in good health. The last trip was confined to Europe, and chiefly to Italy, Switzerland, and Germany.

Every missionary tells us that no peril that beset him was half so great as the chilling influence of surrounding heathendom. We should pray that in that stifling atmosphere they may be kept in the fresh air of the influence of the presence and power and peace of the Lord Jesus Christ.—*Rev. H. G. Moule.*

A Budhist priest from Japan, a student in the junior class of the University of the Pacific, in California, has recently been converted to Christ. He said: "Since last August I have been contributing articles to a Budhist monthly magazine, published in Japan, for $2.00 a year. It was my plan to support my school expenses with this money; but as I am a Christian I shall not contribute any more, and shall not fail to tell them so by next mail."

Secretary Wright of the Bible Society, at the anniversary of the London Missionary Society said that he felt the tremendous wealth of influence and power in woman's work had hitherto been neglected. "In Damascus we men preach to the cheerless east wind of the Oriental Bazaars. A woman will go with her smile, and this smile will be answered by a smile. We dare not smile. She goes with this access to all these little springs of love and influence down among the people, into the homes, into the seed place, where the good seed can be sown in the hearts of the women."

SUNDAY SCHOOL.

PRECIOUS THOUGHTS.

Some people live more upon their customs than they do upon Christ; more upon the prayers they make to God than upon the God to whom they make their prayers.—Secker.

POINTS ON THE LESSONS.

Lesson 6.—November 6th.

Peter Delivered from Prison.—Acts 12: 1–17.

Herod sought popularity, and to gain this he was induced to vex—persecute the believers in Christ. Enemies of Christ take delight in the darkest crimes. Peter in prison is guarded by sixteen soldiers. But stronger than the decree of Herod, and the strength of the soldiers is the arm of the Almighty moved by the prayers of the saints. What Peter did in prison we do not know only as we know the man. Doubtless he prayed, probably he sang, certainly he had peace and slept quietly. Outside we find prayers offered by the church without ceasing. Well says the poet: "More thinge are wrought by prayer than this world knows of." God's messenger, an angel delivered Peter. Concerning the delivering angels we notice:—*a*) They come in the night; *b*) They bring light; *c*) They raise us up; *d*) They conduct us, contrary to our own understanding; *e*) They lead us out of the power of chains, through iron gates into freedom. From the chains of evil habits and from the prison house of sin will the angel of God—saving grace, deliver us, so that instead of bondage of sin we have the liberty of the children of God; instead of night we have days of gratitude and joy; instead of fear of death, we have the light of life.

Lesson 7.—November 13th.

The First Christian Missionaries.—Acts 13: 1–13.

Here we have the first call to foreign mission work. In verse 2 we have the central teaching of this lesson. God calls his workers, he calls them while they are faithful in their ministerings unto him, while they discharge present duties. He calls them by the Holy Ghost. Nothing is said of their personal feelings in the matter; of educational fitness or of ordination. The Holy Ghost spake, the church knew the language. There was no wrangling or disputing as to who shall go, or where to go to, that was the Lord's care. The saints knew enough, to know when the Holy Ghost called, whom he called and what he wanted when he called. Would it not be better for the Lord's cause if he would remove all opposition? To this we answer, No, as long as *evil* is in the world, as long as Satan has his subjects, truth must come in contact with falsehood, light with darkness, good with evil. The final victory is however secured, since "Christ is glorified" and "the prince of this world is cast out." Through opposition the name of the Lord was glorified and the governor of this gentile nation led to believe in it.

Lesson 8.—November 20th.

Paul's First Missionary Sermon.—Acts 13: 26–43.

Though this is the first recorded sermon by Paul, we need not necessarily infer that it in fact was the first sermon preached by him; for we find they preached the word of God at Salamis, v. 5. The subject of Paul's sermon was the "Word of Salvation." He had a jewish audience, so he made his sermon applicable to their understanding and needs. When he preached to the Athenians he took for his text the motto on one of their heathen altars. To the Jews he showed concerning Christ how he was the promised Saviour of the seed of David. The Jews lost in formality and self-righteousness knowing not Christ, nor believing their own prophets though they were read every Sabbath day, had fulfilled what the prophets foretold, and condemned their Saviour to death. Paul preached glad tidings; these consist in 1. *God's promise* made to the fathers, v. 32. 2. The fulfillment of that promise in the resurrection of Jesus, v. 33. 3. The forgiveness of sins, v. 38. 4. Justification of believers, v. 39. The offer of salvation is accompanied with a warning, vs. 40–41. A salvation so fully provided and so freely offered must be honestly received with true penitence and humility. Better not hear, than hear and reject. The best possible advice to every believer is to "continue in the grace of God." It sets aside all thoughts of our own goodness and keeps us humble and grateful at the feet of Jesus.

Lesson 9.—November 27th.

The Apostle turning to the Gentiles.—Acts 13: 44–52; 14: 1–7.

Our attention is again called to that little synagogue where Paul preached his first recorded missionary sermon. We now find a great throng gathered there, not to hear the wisdom or the oratory of the apostles, but to hear the "Word of God." The sight of the Gentiles pressing to the Jewish synagogue to hear the apostles, aroused envy in the Jewish mind, and opposition was begun. But this was nothing new, no doubt the apostles expected it; they however obeyed the command of their Master, to present the Gospel to the Jews first, then to the Gentiles. The Gospel is a world-wide gospel. Those who try to hinder it find their little dam carried down stream. The river of life is too mighty a stream to be so easily diverted from its course and turned into a mill-race. The Gentiles hear and are glad. Whoever accepts the Gospel has great cause for joy, while those who reject, and oppose it are only paid for their trouble with increased trouble and final rejection with sorrow. Seemingly the result was discouraging. Had the apostles done any good? Evidently so, for clean of the dust of Antioch, and full of joy and the Holy Ghost they journey to Iconium. With this fullness they begin the work there. There too the enemy is stirred up. An important lesson is taught in verses 6 and 7. *Human offense is no excuse for the neglect of God's word.* Compelled to fly before those to whom they were preaching Jesus—they still embraced the first opportunity to preach him again.

These lessons from the lives of the apostles and their experiences in the establishing of the early churches should inspire us to faithful work for the Master, and bravely meet all opposition. To this end we should desire after, and pray for the fullness of the Holy Spirit, which alone can successfully aid us in the work and help us to bravely bear the crosses of opposition and suffering.

Willing, cheerful self-sacrifice is wonderfully nourishing food for the soul, while self-indulgence will only shrink and dwarf.

THE YOUNG PEOPLE.

Oh, gladly, dear Lord, I surrender
My heart, will and being, to Thee,
Not one cherished treasure reserving—
The giving is utter and free!
Oh, take me, and mould me, and shape me,
Write "thee" in the place of the "me!"
Such oneness with Christ will be heaven,
When "me" is all merged into "Thee."

DUTIES AND PRIVILEGES.

Blessed are the young people who rightly appreciate the privileges and responsibilities of these days. Duty calls us to do much work that is difficult. We need heroes and heroines to-day, just as much as they did in ancient times; as much as they did in the days of the apostles as we learn so beautifully in our present Sunday-school lessons. The difficult work which is required of the young people of this generation is just the thing needed to bring them out and make them what God designs them to be. Difficult work rightly done disciplines and developes our powers and makes us strong and stable. The harder the work which we have to do, the better our opportunity to make progress toward true nobility of character.

The great evils which we find in the community about us—one and all—impose upon us important dutics, and they likewise present to us great opportunities. We canuot remaiu iudifferent to the great evils which surround us. If we do not oppose them they will demoralize us. If, on the other hand, we fight against them, we shall be stronger, and better, and truer, and nobler for having had these battles to fight.

For success in these battles how necessary and advantageous are young peoples' Christian organizations. The uniting of Christian young people—and old people with young hearts, under the banner of the cross and the leadership of Jesus, devoting themselves and consecrating their all to the Lord and his service. In view of these truths how inconsistent and even sad to see young people professing the name of Christ, showing a hateful disdain and prejudice against such organizations.

"Open this at once and the World's Fair on Sunday," is printed in staring letters on the envelope inclosing the petition for Sunday opening of the Fair, sent out by *The Chicago Herald*. The circular sent with the petition says that the "disastrous act of Congress was precipitated by the active endeavor of church organizations, Sunday-schools, and missions all over the world—no voice from the other side having been heard." *From the other side! The other side*, opposite to churches, Sunday-schools, and missions all over the world. What might be the other side. The side of atheism, infidelity, anarchy, rum power, and the desecration of the Christian Sabbath. Representatives from "the other side" seem to control such a paper as *The Chicago Herald*. If any Christian gets such a petition, just make note of this and send it back *blank*, remembering that you belong to *this side*.

A hero came from battle, where the slain
Lay piled in bloody heaps upon the plain;
And all the people sang the hero's praise,
And crowned him with the victor's honored bays.

A simple child fought hard against a sin,
And won a mighty victory within;
No one rehearsed his praise, or sung his fame,
But heaven's recording angel wrote his name.

QUESTION CORNER.

No. 22.

Since several communications intended for the *Question Corner* were delayed from receiving recognition, owing to the fact that they were not addressed properly, we wish to remind our readers and contributors, whose contribution and answers we very much welcome, and for which we desire to give due credit; that *all communications for the Question Corner, as well as for Sunday School and Young People's Departments, should be addressed to* ALLEN M. FRETZ, *Bedminster, Pa.*

BROOKS AND RIVERS.

44. Beside what brook did a king of Israel burn his mother's idol?

45. By what brook were the prophets of Baal slain?

46. By what brook was a prophet told to go and hide himself?

47. What river did a Syrian captain mention as he asked a question of a prophet of Israel?

48. What river is connected with the captivity of Israel under Pul and Tiglath Pileser?

49. By what river had the prophet Ezekiel several visions?

50. What river occupies the most prominent place in Bible history?

Answers to Bible Acrostic in September Number.

The name of the apostle—John.

The books he wrote—Gospel of St. John, the three epistles of John and Revelations.

The punishment inflicted on him "for the word of God."—He was banished to the isle of Patmos.

The Sermon he Preached:

1. *Lydda*, Acts 9: 32, 33; 2. *Ishmael*, Gen. 16: 15; 3. *Thomas*, John 20: 24, 25; 4. *Titus*, Titus 1: 4; 5. *Lion*, 1 Sam. 17: 34-36; 6. *Enoch*, Gen. 5: 24; 7. *Corn*, John 12: 24; 8. *Hosanna*, Matt. 21: 9; 9. *Isaac*, Gen. 17: 16; 10. *Lydia*, Acts 16: 14; 11. *Dove*, Gen. 8: 11; 12. *Rainbow*, Gen. 9: 13; 13. *Elijah*, 2 Kings 2: 11; 14. *Nazareth*, Matt. 2: 23; 15. *Lois*, 2 Tim. 1: 5; 16. *Olives*, Luke 21: 37; 17. *Vail*, Exodus, 34: 33; 18. *Eden*, Gen. 2: 8–10; 19. *Og*, Deut. 3: 11; 20. *Nineveh*, Jonah 1: 1–2; 21. *Elisha*, 2 Kings 2: 23; 22. *Antioch*, Acts 11: 26; 23. *Noah*, 2 Pet. 2: 5; 24. *Oil*, 2 Kings 4: 5-6; 25. *Tabitha*, Acts 9: 36–42; 26. *Hophin*, 1 Sam. 4: 11; 27. *Eunice*, 2 Tim. 1: 5; 28. *Rechabites*, Jer. 35: 2–11.

ANSWER: *Little children love one another.*

Answers received from Clara L. and Fannie L. Krehbiel.

MARRIAGES.

PORTER—FAUST.—On September 24th, 1892, at Schwenksville, Pa., by W. S. Gottshall, John Porter, of Philadelphia, Pa., and Katie A. Faust, of Neiffer, Pa.

KOLB—SMITH.—On Oct. 1st, 1892, at Schwenksville, Pa., by W. S. Gottshall, Henry G. Kolb, of Rudy, Pa., and Maggie M. Smith, of Hendricks, Pa.

STOFFLET—JONES.—On October 6th, 1892, at Schwenksville, Pa., by W. S. Gottshall, Franklin L. Stoffle, of Schwenksville, and Ella M. Jones, of Yerkes, Pa.

GEHRINGER—LANDIS.—On October 6th, 1892, in Philadelphia, at the parsonage of the First Mennonite Church, by N. B. Grubb, Franklin W. Gehringer, to Mary Z. Landis, oldest daughter of John and Sarah Landis, both of Chestnut Hill, Philadelphia.

MOHR—CLYMER.—On October 15th, 1892, at the house of the bride's parents, in Milford, Bucks Co., Pa., by A. B. Shelly, Frank D. Mohr and Katie C. Clymer.

DEATHS.

UMSTEAD.—On Sept. 6th, 1892, at Schwenksville, Pa., Elizabeth Umstead, sister of the late Rev. Moses Gottshall, aged 81 yrs., 3 mos. and 2 days. Interment at the Schwenksville Mennonite burying grounds. Funeral services by W. S. Gottshall at the house and J. H. Hendricks at the church.

REEDER.—On September 11th, 1892, at Lederachville, Pa., of cancer, Hannah Reeder, aged 85 yrs., 10 mos. and 5 days. Interment at the Salford Mennonite church. J. B. Boos spoke at the house and W. S. Gottshall assisted by Jacob Moyer conducted the funeral services at the church.

MARKLEY.—On October 13th, 1892, at Lucon, Pa., of Typhoid fever, Susan, wife of Jacob A. Markley, aged 25 yrs., 7 mos. and 29 days. Interment was made at the Schwenksville Mennonite church. W. S. Gottshall assisted by J. B. Mensch conducted the funeral services.

The above three persons were faithful and devoted members of the Schwenksville Mennonite church.

ROSENBERGER.—On October 1st, 1892, near Milford Square, Bucks Co., Pa., quite suddenly of heart disease, Mary, wife of Henry R. Rosenberger, aged 51 yrs., 9 mos. and 12 days. Interment at West Swamp on the 6th. Funeral services conducted by J. H. Oberholtzer and A. B. Shelly.

SHELLY.—On October 17th, 1892, at 1019 Euclid Avenue, Cleveland, Ohio, after a protracted suffering with diabetis, Mary, nee Risser, and wife of Uriah S. Shelly, aged 37 yrs., 7 mos. and 25 days. The corpse was taken to the home of the sister of the deceased, at Ashland, Ohio, where funeral services were held on the 19th, and from whence the deceased body was conveyed to the burial grounds of the Mennonite church near Haysville, Ohio., where the burial occurred at about 5 o'clock in the evening, amidst a beautiful sunset, the falling of Autumn leaves, the withering of grass and vegetation, all of which were made the topic of some remarks by the officiating minister.

KINSINGER.—On October 12th, 1892, at Trenton, Ohio, Emilia S. Kinsinger, after a long and severe sickness which she patiently bore for over two years. Interment took place on October 15. Services at the house conducted by H. J. Krehbiel, who spoke from James 1: 12 in the English language. At the church Peter Imhoff spoke in German from 2 Cor. 5, and H. J. Krehbiel in English from 1 Cor. 15: 6, last clause. The deceased reached the age of 20 yrs., 5 mos. and 29 days. At the church a poem was read which had been composed by the deceased four years ago on the death of her father. The following is an extract:

Dearest father, how we miss thee
Since thy voice we hear no more,
But we hope we all shall meet thee
Over on the other shore.

God for some good purpose called thee
To that home with Him above,
Where there is no death nor sorrow
But where all is joy and love.

Farewell, father, we hope to meet thee
When the day of life is fled;
And in heaven with joy to greet thee
Where no farewell tear is shed.

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HERM. SUDERMAN, *Treas.*

Received during the second and third quarters of 1892, boxes of clothing, &c., from the following Sewing Circles: Mound Ridge, Kan.; Bluffton, Ohio; Nord Alexanderwohl, Kan.; Quakertown, Pa.; Hereford, Pa.; Upper Milford, Pa.; Wadsworth, Ohio; Danvers, Ill.; and Mountain Lake, Minn., through J. J. Balzer.

Gratefully Acknowledged,

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

VOL. VIII. NO. 3. QUAKERTOWN, PA., DECEMBER 1892. WHOLE No. 87.

IMMANUEL.

God with us! O glorious name
Let it shine in endless fame.
God and man in Christ unite
O mysterious depth and height!

God with us! the eternal Son
Took our soul, our flesh and bone.
Now, ye saints, his grace admire
Swell the song with holy fire.

God with us! but tainted not
With the first transgressor's biot;
Yet did he our sins sustain,
Bear the guilt, the curse, the pain.

God with us! O wondrous grace!
Let us see him face to face;
That we may Immanuel sing
As we ought, our God and King.

CHRISTMAS GIFTS.

Christmas, the season of gifts has for one of its uses that it brings us a little nearer to the mind of God, the bountiful giver, who pours his life incessantly into his world of sentient creatures, who opens his hand to feed every living thing, whose very nature it is to impart himself to his creatures. And on the other side it has the use to put us into the right attitude of his children, who live by constant dependence on his divine giving. It is hard for us to attain that attitude, just because the very atmosphere of modern life is so different from it. We all want to earn; few are ready to take God's gifts for thanks (*gratis*) simply, and be glad of them.

Such is the contrast of God's ways to man's ways in this matter of giving. God sells nothing; he gives all things. It is his Enemy who sells; it is the world which exacts full price.

"At the Devil's booth are all things sold,
Each ounce of dross costs its ounce of gold;
For a cap and bells our lives we pay:
Bubbles we buy with a whole soul's tasking,
'Tis heaven alone that is given away,
'Tis only God may be had for the asking."

But how natural it is for us to try to put our relations to God on a commercial footing, and, like the elder son in the parable, to exact wages for our virtues and our obedience! Let Christmas time lift us, if but for a little, into that better atmosphere, where we lose sight of bargaining and merit, and cast ourselves on the generosity of the Father. In the season of gifts, let us remember that, while there may be hard-earned "wages" in another quarter, "the gift of God is eternal life."

This brings the thought that it is a great gift which lies at the heart of Christmas-time, and makes it the fitting time for gifts with all of us. In the incarnation God poured the fulness of a divine and eternal life into the lap of a needy world. He so loved it that he *gave* his Son, and so made Christmas. The greatness of the gift measures the greatness of the love. It is those who see in Christ the eternal Son of the Father, who must have the deepest and truest sense of the truth of God's love to man. To have sent a messenger, to have raised up a prophet, to have created a perfect man as the channel of his wisdom to men, would have been gifts of his love; but they never would have made a Christendom light up the darkest season of winter with a festival of gifts. They would not have evidenced to us the highest love, the love which involves sacrifice, not only in the shape of suffering for us, but in that of subjecting one we love to humiliation and suffering for the sake of others. All this lay implicit in that divine gift; all this the Father did and gave that he might bring us back to his love.—*S. S. Times.*

CHRISTMAS.

When the festival of Christmas is first spoken of in the Ancient church it was celebrated by the Eastern church on January 6th, under the name of *Epiphania*, and by the Western church on December 25th, under the name of *Natalis*. This discrepancy is easily accounted for by the circumstance that the Gospel gives no date of Christ's birth, but simply tells us that it took place during night. But the date of *Epiphania* is arbitrary, so far as it rests upon an inference of merely alligorical import,—the first Adam was born on the sixth day: consequently the second Adam ought also to be born on the sixth day,—and the festival itself had something allegorical in its character. It was celebrated, not so much in memory of the actual birth of Christ, as in memory of the first manifestation of the divinity of Christ; the name *Epiphania* being the word commonly used in the Greek language to denote the manifestation of a god in human shape. Later on, however, from the beginning of the fourth century, when the restless searchings of the nature and person of Christ drove men's minds into many singular errors, the Eastern church began to feel the importance of emphasizing the actual birth of Christ by a separate festival distinct from the *Epiphania*, with its somewhat vague historical bearing; and from a sermon of Chrysostum, delivered, it is believed, on Christmas Day, 386, it appears that the *Natalis* of the Western church was rapidly, though gradually adopted throughout the East

What foundation there originally was for the Roman date of December 25th, is difficult to dicide. On account of this date some connect the Christian festival of Christmas with the Jewish feast *Chanuka*, the name of the festival celebrated in remembrance of the dedication or purification of the temple by Judas Maccabaeus; and many features seem to speak for such a relation between them. Others connect it with the *Saturnalia*, or *Brumalia*, or some other Pagan Roman feast. Others again inveigh against the date as arbitrary and not in harmony with the gospel narrative, etc. Nevertheless the fact remains, that the whole Western church unanimously agreed upon this date, and that the Eastern church adopted it without much contradiction; which fact goes far to show, that the date cannot well have been a mere assumption, but must have had some kind of tradition to support it.

The date once fixed, Christmas gradually became one of the three annual festivals of the Church. The whole period from Nativity to Epiphany was consecrated,—December 26th as a memorial of the martyr Stephen; December 27th, of St. John; December 28th, of the massacre of the Innocents, etc. The four Sundays preceding Christmas were incorporated with the cycle, under the title of advent, as a preparation for the festival. The day itself was celebrated by three masses,—one in the night, one at daybreak, and one in the morning; and the costliest utensils and furniture were used. During the middle ages the celebration assumed, in accordance with the taste of the time, quite a theatrical aspect. The manger was shown, with the virgin sitting beside it surrounded by chanting angels. The wise men, the sphepherds, Joseph, etc., were also represented; and a complete mystery was formed. As a remnant of this symbolical representation of biblical events, which formerly found so much favor both with the priests and with their flocks, it may be mentioned, that in the third decade of the present century the custom was still kept up of rocking a doll in a cradle adorned with lights on the top of the spire of the Cathedral of Tuebingen at twelve o'clock on Christmas night, while a band of wind instruments blew the Hymn of the Nativity. *

No other Christian festival penetrated so deeply into the household as Christmas, probably because its character is essentially joy. Such as it appears in the household, however, many features indicate that there were non-Christian elements present in its origin. The use of lighted tapers reminds forcibly of the Jewish festival of purification. The giving of presents was a Roman custom. The Yule tree and Yule-log are remnants of old Teutonic nature worship. In the household also the festival gradually sank down into a mere revelry. In England an abbot of misrule was chosen in every large household; in Scotland, an abbot of unreason; and during the term of the festival he was the master of the house. By an act of Parliament this custom was forbidden in 1555; and in England, as everywhere, the Reformation brought in a kind of refinement in the celebration of Christmas by emphasizing its Christian elements, and excluding every feature which had not, or could not be given, a religious character. Under the influence of evangelical Christianity, Christmas has become a children's feast, and the Roman Catholic church has followed the example. The dissenters of the church of England, taking offence at the coarse and un-Christian character which the festival had retained from the middle ages, abolished it altogether; but of late years the celebration of Christmas in some form or other has become well-nigh universal in England and America.—*From Schaff's Encyclopedia of Religious Knowledge.*

* Similar remnants, still more strikingly resembling the customs of the dark middle ages, are found in some places, in connection with the Christmas celebrations of to-day. They are equally as inappropriate but by far less excusable in our time of Gospel enlightenment than they were at the time when they were first introduced. ED. MENNONITE.

NATIONAL THANKSGIVING.

From a Sermon by Rev. A. A. Johnson in the Rocky Mountain Christian Advocate.

God teaches by example. This has been His way in reaching individuals, and it is surely His method of elevating nations. Already our Republic is moulding and influencing other movements; and I do not believe that corrupt politicians, monopolies in the form of great trusts, and a legalized liquor traffic can thwart God's purposes. These cancers on the body politic will be eradicated by divine surgery and in God's own providential way, that the reign of righteous law may be maintained to bless the people and the nations of the earth. Here, in the supremacy and regularity of law, which honors and exalts the Ruler of nations, do we find the sheet-anchor of our national life and perpetuity. . . .

We have been struggling toward God's ideal, and God has been helping us all these years to solve the problem of self government by means of righteous law. Surely the Lord has not dealt so bountifully with any nation.

We are but of yestesday; a mere infant as to time of national existence. Yet we are the richest nation in the world. Our wealth exceeds that of England by $6,000,000,000 and that of France by $13,000,000,000. What means this rapid increase of wealth in a Christian land? What meant the pouring of the wealth of the world into the Jewish nation in the time of Solomon? Was it not the hand of God that Solomon might be able to build a grand temple to His glory? So this massing of wealth, in a Christian land, is God repeating Himself in history, that the wealth of the world may be used by Christian men in building a grander spiritual temple—a temple whose glory of holiness and intelligence shall exceed the former Thus, it seems to me, God is speaking by the millions of wealth He has given to us of His great purpose —namely, to evangelize the world. It seems to me we ought to adore our Heavenly Father today for the trend of His National providence, and seek, by thanksgiving, to put ourselves, as citizens and individuals, into harmony with our covenant-keeping God. . . .

A few months ago a great, bearded Russian, followed by his wife and nine children, came ashore at Castle Garden. As soon as his feet touched American soil his face lightened up, he drew a deep breath and uttered an exclamation of joy. So striking was his expression of face and voice that a gentleman turned to an interpreter for an explanation. "He said," responded the official, "Thank God, we are in His country at last." The Russian voiced the sentiments of myriads who throng our shores. Let us devoutly thank God for this land of material blessings, where righteous law dwells—an asylum for the oppressed of the earth.

This day exalts home life, so basal to our National existence. Thanksgiving Day is a splendid tribute to the home life of our country; for the splendid dinner calls kindred and friends together under the ancestral roof and about the family board. It exalted home in its origin, and is to-day our National home festival. And now, so long as home life is enthroned in the effections of the people and protected by our civil laws, we may have no fear about the permanency of our National institutions.

I am aware that great evils exist in our midst. Cancerous sores are on the body politic, and the forecast of the future is not without clouds and threatening storms. I would not have you lose sight of these impending evils. Rather let us gird ourselves with strength for the coming emergencies, and dwelling upon the past mercies and providences, "thank God and take courage."

There are vastly more reasons for thankfulness than for humiliation and fasting. Ingratitude and pessimistic gloom are twin brothers, and have no place in a Christian heart. Dwelling under God's love, providence and covenants, let gratitude pour forth her joyous songs of thanksgiving. . . .

The fulfilled covenant of seed-time and harvest has supplied our bodily wants. The golden grain and luscious fruits in the garner for the winter months speak of a Father's love and tender care. The covenant of our National Constitution has fostered, under the supremacy of the law, all helpful institutions; so that all our social and intellectual wants are met. Churches, schools and libraries everywhere invite us to a higher life, and feed the mind with noble aspirations. The genius of liberal education abroad in the land, and our children are trained in a broader culture and for greater usefulness. Man, co-operating with natural laws, is grandly rising to dominion, as he harnesses the lightning, controls blind forces, and makes them his servants to usher in a better civilization.

Over and above all, and permeating all, is the covenant of God's everlasting love, His richest spiritual gift—the Gospel and life of His Son—given for human redemption. Natural law is good. It is efficient in blessing man, but not sufficient. Civil law is good, and is wonderfully efficient in giving us causes of gratitude, but is not sufficient to meet our highest wants. The covenant of the cross and its flood of spiritual light is alone sufficient to redeem and preserve body, mind and spirit; home, society and nation unto the perfect day. For this last, highest and best covenant, seal and essence of all others, let us devoutly give thanks to-day. In Norway they have a beautiful custom. When the guests arise from the table, each bows to the hostess, saying: "Thanks for the meal." This day, and every day, may we lift our faces to the skies, saying: "O God, we thank Thee for Thy mercies."

In the midst of material blessing, and the fruits of God's rich covenants, gratitude should take the form of benevolence. We should remember the poor whom misfortune has afflicted, and deprived of the comforts that gladden our homes. Selfishness has no place in a thankful heart.

Is thy crust of comfort wasting?
Rise and share it with another,
And through all the years of famine,
It shall serve thee and thy brother.
Love divine will fill thy storehouse,
Or thy handful still renew,
Scanty fare for one will often
Make a royal feast for two;
For the heart grows rich in giving;
All its wealth is living grain.
Seeds, which mildew in the garner,
Scattered, fill with gold the plain.

TO EVERY MAN HIS WORK.

The comparison of ourselves with others, and of our lot with theirs, mars our own lives and hinders us in our own work. It makes us either boastful or despondent accordingly as we find ourselves doing more or less than others. How soon will men begin to realize these things and live according to the dictates of their own consciences, and diligently do their own work, irrespective of what others are doing?—*Christian Intelligencer.*

For the Mennonite.

THE BIBLE.

Search the Scriptures for in them ye think ye have everlasting life; and they are they which testify of me. John 5: 39.

The Bible is a subject that is well worth our consideration for it is the most unique book in the whole literature of the world. The religions of all civilized nations have brought forth religious books. Some of these are very old, supposed even to be older than the earliest books of our Bible; but if we compare any of them with any part of the Bible, the vast difference is so apparent that any one not blinded by prejudice must see it.

If we consider the origin of the Bible, it speaks for itself: "Prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1: 21; and "All scripture is given by inspiration of God." 2 Tim. 3: 16.

It took about 1600 years to complete our Bible, and the different books were written, at different times, by men who were as different in character, in education, and in experience as men can be found. Here we find Moses, educated in all the wisdom of ancient Egypt, which boasted of the highest development of civilization and learning. There we have the royal psalmist, the sweet royal singer; the wise king; again on the other hand the herdsman from Tekoa; the learned Paul; Luke the physician; and the fishermen of Galilee.

We recognize these different characters, observe the difference in education, the peculiarity in style of writing, and yet we feel that the same spirit pervades all the writings. In spite of the great diversity in the book yet we see it is one book like a polished diamond flashing in different lights, showing many colors in a different degree of perfection.

No other book has as wonderful a history. The manuscripts at different times were hunted up to be destroyed and in spite of that are as numerous and in as good a state of preservation as those of any classical writer. Even in the preservation of the manuscripts we can see the protecting hand of God, who intended that we should have his word unchanged. God intended that this book should be his revelation to mankind. No single person or set of persons could have invented such a book. Human philosophy was unable to solve the mysteries of God, of man, of the world. Human wisdom had gone bankrupt; then it pleased God by the foolishness of preaching to save them that believe.

As a literary monument this book is unequaled. As a work of poetry, of history, of philosophy, of wisdom, of morality, nothing can be compared to it. If the Bible had been lost and was now found, it would be the marvel of the age; men would go in ecstasies over its beauty and its invaluable and unsurpassed historical evidence. Yet it is not that that gives it its value; it is the divine truth which finds an echo in every human heart. The Gospel, the good news of salvation for sinners in Jesus Christ makes the Bible what it is—the book of books —to be preferred before all others.

Where can we find a book, written from three to two thousand years ago, which is equally adapted to our present circumstances while at the same time it plainly wears the imprint of its time and circumstances? Even men like Rousseau who are not Christians, have often testified to the divine authority and immeasurable value of the Bible.

This book is better adapted to be translated into other languages than any other book. It is usually one of the first books translated into a language. To translate the Bible is one of the first aims of our foreign missionaries, and imperfect as these translations generally are at first, they appeal to the hearts of the heathen. It appears as if the Lord especially blesses these translations; for in the various languages the translation of the Bible is generally one of the standard literary works even after hundreds of years.

Here the Bible Society steps in. And who can estimate the good done by the Bible societies in printing the Bible in foreign languages and furnishing them at cost to the missionaries, sometimes even giving them away.

The work of the Bible Society in the foreign mission field is often undervalued. The Bible cause, undenominational as it is, well deserves all the aid which we can give it; for not only in foreign lands, but also in our own country the American Bible Society spreads the Bible among the foreigners who come here in twenty-eight languages. It is the aim of the Bible Society, without interfering with any denominational home mission work, to bring the Gospel in the language of the people to all districts, unto all homes. Within seventy five years the American Bible Society has printed and sold at a cheap price over fifty-five millions of Bibles.

The preaching of the word, the living word, we may consider as the chief agency to bring souls to Christ. Yet it is an undeniable fact that many have been converted and have received the first impressions of the truth from the printed Bible. The value of the printed Bible may have been overestimated; but let us not fall into the other extreme of undervaluing it. The Bible cause needs our help and fully deserves it. As the need of Bibles increases in the foreign mission field, we ought to increase our contributions to the Bible Society to enable it to furnish the desired and needed Bibles for the converts in their own tongue.

We have so many Bibles that we do not know what a treasure we have. But when a heathen, after having learned to read a little from a few leaves of the Bible, walks four hundred miles, partly through a country of deadly foes, to obtain a new testament, he surely knows the value of his treasure.

Should we deny the Bible Society the pittance which we give to enable them to furnish the Bibles for these heathen. There are many places where we have to give and charity commences at home; but we should do the one and not leave the other undone. Here we have charity at home and abroad in one work, the work of scattering the Bible far and near. Wherever the light of the Bible appears, heathen darkness and ignorance, and Romish superstition disappear. The Bible is our weapon of defense and of attack. As our Lord used the Bible constantly, so must we learn to use it under all circumstances.

The work of the Bible Society is the work of God, furnishing thousands and millions of people with the means of learning of God and His love and of salvation in Jesus Christ. Therefore let us not become weary in well-doing; but let us sustain a cause so well worthy of our prayers and our gifts.

C. H. A. VAN DER SMISSEN.

The man who is happy in the Lord has found out that heaven is not so far away as some folks think it is.

OUR LADIES' MISSION SOCIETIES—THEIR BLESSINGS.

A paper read at a conference of mission societies at Pulaska, Iowa, by MRS. K. A. HIRSCHLER.

What are the blessings of the mission sewing societies—1. For the cause; 2. For the members of the societies? This is a question which interests all earnest laborers in the mission field, but especially that class who desire our societies to be a true blessing. In the first place we may ask,—How can we bring a blessing to the cause and the workers? The answer to this may be summed up in the words,—Love, Prayer, and Work.

By hearing and speaking of the workers and their work, learning how the work is carried on, what trials and discouragements they often meet till they rescue even one soul for their Lord and Master, we create an interest among our societies, so that we learn to love and pray and work for our mission. We have the promise of God that he will hear us and bless those for whom we pray. We must not yield to the idea that because we are feeble members, doing no great work, our prayers will not amount to much. Would the Apostle Paul have asked the prayers of his friends so fervently, if he had thought they would not be of much consequence? Do we not find that the more we pray for one, the more we love? Let us intercede while we have time. The night cometh when no man can work. Those for whom we might be praying to day may be beyond the reach of our prayer to-morrow or our own day of prayer may have passed. "All things, whatsoever ye shall ask in prayer, believing, ye shall find." Matt. 21: 22. Whatsoever we ask we receive of Him, because we keep His commandments and do those things that are pleasing in His sight. Only as we are abiding in Him can we bring forth the fruit of obedience; for without Him we can do nothing. If we ask according to His will He will hear us.

Let me illustrate out of my own experience, the blessing we have in prayer. At times, while out in the mission field, I would feel so discouraged and broken in spirit, that it seemed the true love for our Indians was lacking, and it brought me into fervent prayer, and the Lord did strengthen and help me. I remember especially one Sunday afternoon, how I recalled to memory all my dear ones at home and especially my dear mother, who is now dwelling with the angels, how I yearned to see them and commune with them. Then very suddenly as if by magic I was relieved of the feeling. The thought came to me,—This is the very afternoon when they at home especially pray for us and our work. I know the Lord did answer those prayers and I felt strengthened and thankful for the help and blessing I received from those that prayed for me. On account of all the trials and tribulations our mission workers have to go through, it is necessary that we pray for them—pray with our whole heart for their success in winning souls.

Again the societies are a blessing to the mission in the work that they do. He that is not with me, says Christ, is against me; and he that gathereth not with me, scattereth. So it is not enough merely not to hinder: *we must help;* for not helping, generally, amounts to hindering.

I can say here, I know that the work of our sewing societies is a blessing to the mission. I have seen the happy faces and I have experienced the joy to know some one is lending a helping hand. Could our sisters be able to sew so many good and pretty dresses and make so many good quilts, without the aid of our sewing societies? No, indeed not. I wish each one of you could just for once see the happy faces of the Indian children when a sewing box arrives. How they crowd around it and love to be told again and again that friends who love their souls have made all these pretty things for them. Surely it is a blessing that we are privileged to work with those whom the Lord has sent into His vineyard.

Now we come to our second question: What are the blessings of the mission societies to the members themselves? Obey the command of Christ. We may be quite sure of three things,—First, that whatever the Lord commands us, He really means us to do; secondly, that whatever he commands is always for our own good; and thirdly, that whatever He commands us, He is able and willing to enable us to do, for all God's biddings are enablings. But now the question is, How are we women to fulfil the command of the Lord to bring the Gospel to all nations? Does He want us to neglect our home duties and enter into His vineyard? We should not neglect either. We should find pleasure in praying and working for those the Lord did send.

Prayer is a blessing in itself. It takes the soul out of self and bears it towards God, and towards others in love. Working and praying for others increases our love towards them and toward God. It helps to overcome our being wrapped up in our home life. I am sorry to say that so many sisters are completely wrapped up in their household duties, and can find no time for the Lord's work. Perhaps they do not know that they hinder the work of mission. What if the Lord should ask each one, Why did you hinder in my work? Are our consciences sure that our names would escape mentioning? Shall we not watch and pray that this day, and all the days to come we may only help and not hinder in the least thing. Let us ask that the Lord Jesus may so perfectly tune our spirits to the keynote of His exceeding great love, so that all our influence, even though unconscious, may breathe only of that love. Let us help all with whom we come in contact to obey the Gospel of our Lord Jesus Christ, and let us endeavor to provoke one another to love all good works.

SUNSHINE.

"'Sun of my soul, Thou Saviour dear,' is a line that ought to be said or sung every hour of the Christian's life. Some good people are the prey of naturally despondent temperaments. Such heed a double supply of grace and must pray for it. So must they whose digestion is weak and whose nerves are over-sensitive. The worries of business or household cares, the loss of sleep, or the derangement of the bodily machinery, put such Christian folk under a cloud pretty often. To-day they sing like larks—to-morrow the barometer goes down and they are in the dumps again. Such people should look after their bodily health as a spiritual duty. Moreover, they should keep their Christian faith where it would not be exposed to every east wind, or drenched to death by every shower that falls. Keep a good supply of tonic Bible texts within reach, and take them freely the next time that an ague fit comes on."—*Rev. T. L. Cuyler.*

Once, talking with an aged believer, I spoke of Satan as "very wise." "Oh, no," said the old man, "not wise, or he would have staid in Heaven; but he is very artful."

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite conference.

A. B. SHELLY, ALLEN M FRETZ, A. S. SHELLY, } *Publication Committee.*

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QUAKERTOWN, PA., DECEMBER, 1892.

Christmas from its derivation literally means Christ sent. John in his gospel loves to speak of Jesus as the one *sent* of God. God sent his Son into the world that the world through him might be saved. Christ, the Anointed, was sent to be the Savior. He came from the bosom of the Father bringing the message of love from the Fathers heart, and he comes to every bosom in which a human heart beats "Behold I stand at the door and knock!" Sinners, open and let the heavenly guest come in. Let not another Christmas season pass by in vain for you. God loves you and has sent his Christ to seek and to save you. Even so come, Lord Jesus.

We wish to express our thanks to the brethren of the Middle and Northern district conferences for enabling us to give our readers the benefit of their conference proceedings and Sunday-school convention. We can thus all rejoice with them and praise God for the blessing he vouchsafed to his people in those meetings, while our zeal in the Master's service is kindled anew and made more effective by the information gained on the ways and means of spiritual work. *We regret that our space did not permit to print both of the above reports in the number. The report of the Sunday School Convention had to be laid back for the January number.*

The President's proclamation called upon the people "to observe as we have been wont, Thursday, November 24th, as a day of Thanksgiving to God for His mercies and of supplication for His continued care and grace." This is the text. Now look at the following commentary as extracted from an editorial of a leading Philadelphia paper: "As the religious celebrations of Thanksgiving Day have declined the feasting has increased until the day has become one of social pleasures almost exclusively. Even the dinners and family gatherings have given way to football and foxhunting which are now the principal events of the day. It matters little if the manner of celebrating the day has changed, so long as we are marching steadily in the right direction. If the people go to church to day in fewer numbers than usual to recount the blessings of God, it does not signify that we are become less religious, but that to day it will be expressed in other ways." Now we will leave it to the reader's judgment whether the change described marks a "march in the right direction." It is sad that the fact of such a change in Thanksgiving Day customs is only too true as regards even those sections of the country in which the day was once most devoutly observed. The people whose religion is just as well or even better expressed in football games and foxhunts are sadly in need of having their religion revised and their hearts changed. God save our nation from the secularizing spirit that is rapidly making its way even into the churches. "Ask for the old paths, where is the good way and walk therein and ye shall find rest for your souls."

A SHORT SKETCH OF THE SECOND NORTHERN DISTRICT CONFERENCE, HELD ON NOVEMBER 7TH AND 8TH, 1892, NEAR HENDERSON, NEBRASKA.

Saturday, November 5th brought quite a number of guests and strangers into the vicinity of Henderson, and the brethren living there heartily welcomed them. Many of the brethren there had never attended any conference before, and they were anxious to see what it was.

The services on Sunday morning and night were devoted to mission work. Two sermons being preached each time, one on the subject of foreign and one on the subject of home mission. The afternoon exercises consisted of quite a number of short addresses to the young, particularly on Sunday-school work. The maxim placed at the head of these afternoon exercises was, "Our young people for the Lord." The church was filled to its utmost capacity, in the morning, in the afternoon, and in the evening.

This conference, being but lately formed, did not have delegates representing their several congregations according to the number of their members, as is the custom in our other conferences, but all the brethren participating without distinction also voted, whenever it was necessary to ask for a decision of the conference.

Representatives of congregations not united with any other district conference had come from South Dakota, from Minnesota, and from other parts of Nebraska. The Western Conference was well represented. Besides this there were present two persons from the Central Conference and one from the Eastern.

Various interesting subjects were discussed, and resolutions, expressing the general sentiment were agreed upon. A general feeling of good will prevailed throughout the whole conference. Although the views expressed on a subject were sometimes somewhat different, it was not found difficult, at the end of a discussion, to agree upon a general sentiment. An essay explaining the origin and purpose of our conference work was read and very liberally discussed. On the other subjects, too, the discussions were both interesting and extensive. Quite a number of referred questions were answered and discussed.

We have reason to believe, that the Northern Conference is a thing that is going to stay, as a new member of our General Conference, and assist in upbuilding God's kingdom on earth. The audience did not seem to get tired, but like Peter, the people seemed to think, "it is good to be here." One man remarked, he would enjoy it, if the conference would continue two weeks longer.

On account of the General Conference next year, it was thought expedient, to have the next Northern Conference in two years hence, near Childstown, South Dakota.

ONE WHO WAS PRESENT.

MIDDLE DISTRICT CONFERENCE.

With encouraging prospects the days of the conference approached. Friends from Ohio, Indiana, Illinois, Missouri, and of the different congregations of Iowa had already arrived, so that in the morning of the 27th, when the sun rose in full splendor, throngs of people from the neighborhood gathered in the Mennonite church near Pulaski.

Bro. S. F. Sprunger, chairman of the conference opened the session with a sermon on Eph. 4: 15–16.

After the transaction of the regular business and submitting of reports from the several committees, the subject,—What is the duty of the District Conference in regard to Home Missions and to the work of Publication? Was opened by Christian Showalter. In annexation to the parable of the lost piece of silver he pointed to the different work of Home Missions. H. J. Krehbiel read an instructive and encouraging Essay on the second part of the subject.

Bro. S. F. Sprunger read an exhaustive Essay on Church Discipline. 2 Tim. 1: 7. On all the faithful, church Discipline should be exercised, for we all need teaching, exhortation and counsel, and all stand under the discipline of the church. It should be administered according to the will and the spirit of God and Christ.

What authority has the conference over the congregations belonging to it, and what duties do the congregations owe to the conference? On this subject Bro M. S. Moyer read a paper. The conference should have so much authority over the congregations belonging to it as the congregations see fit to give. 2nd. The congregations must through their representatives participate in the conference.

An essay on the subject,—What can the conference do to encourage the Mission Sewing Circles of our district, to assist in the cause of Foreign Missions? by C. H. A. van der Smissen. He showed what has been done in this direction and that little is to be expected of the conference as a whole, while individual members can do much.

The spirit of the meetings throughout was one of inspiration and enthusiasm. The evening services were well attended and God granted his blessings. The Mission Sewing Circles had their annual meeting on Saturday evening, October 29th. The meeting was well attended and all present seemed very much interested in the exercises. May the Heavenly Father continue His richest blessings of the past throughout the future of the Mission cause.

Reflecting over the past days we are grateful to God Almighty for the edifying meetings and for the blessings which He bestowed.

FROM CANTON, OHIO.

Again the Lord has favored us with showers of blessings. In answer to our invitation Rev. Jacob Krehbiel from Clarence Centre, New York came into our midst on Thursday, October 20th. On Saturday forenoon he preached to a large attentive audience. The efforts put forth by our church have not been in vain; for it has pleased God to extend the bounds of Zion here. At 2 p. m. services were held again and three young men were received into the church through the rite of baptism. May God richly bless them and the church. On Sunday forenoon communion services were held. The membership was largely represented and although many had a great distance to come, yet they were present on time. This was a day of joy and gladness for us. We were during all these services especially favored with pleasant weather and good roads. Rev. N. C. Hirschy from Wadsworth, Ohio, who since last spring has been preaching for us every third Sunday, assisted Bro. Krehbiel in his work. On Monday morning the brethren started for the conference at Pulaski, Iowa. May God's blessings attend them on their way and in their future work. *Oct. 24th, 1882.*

FROM CANTONMENT O. T.

DEAR MENNONITE:—

It was in the house of thy former editor, Bro. Grubb, that we found our first home in this country; it was among thy Pennsylvania readers that we spent the first weeks on American soil. Take now these few lines on thy journey and bring them to many a brother or a sister, with whom we made acquaintance and to all thy readers, known or unknown. Two years have gone by, dear friends, since we first met with you; but your love and your homes are not effaced from our memory, not even here in the far west, where the vastness of the plains would make believe that there are but prairies, wild Indians, few whites and much wind in this world. Yet, if we like the wildness and solitude of the prairie, and love our red fellow-men, it shall not be said that to us you are sunken in the sea of oblivion. No, though some of your names escape our memory, we have not forgotten yourselves. As a proof of this we come to see you by means of "black water," as Cheyennes would say, and give you a few words about how we fare here in Cantonment.

First of all we have no cause for regret in having come to the Indians. He who sent us, gave us strength, courage and faith from day to day. Many Christians of our day like to see fruits and results stated in *numbers*; because they have worked so much, they expect so much. This is the business spirit, not God's spirit. The good fruits in Christ's vineyard can hardly be stated in numbers, they are hidden. Gold does not appear in mountains before us, it is hidden in the earth. God's work is oftentimes shineless and noiseless, but in its time it shall appear and the best of it will not correspond to the "*seen*" results on earth. Thus it is, that we are encouraged in the Lord's vineyard, not because we could gather in vintage, but because we could work in the vineyard knowing and seeing that the Lord has appointed us to this place, and appointed for something.

The greatest obstacle to our direct work was the Cheyenne language. Could we not do without it? Are not Indians enough that speak English and could interpret? Yes, but Indians that are able to give the exact meaning of an English sentence, especially on religious subjects, are *much scarcer* than we believe. Those who could do so are not always willing to do it. Moreover we never would have won the entire confidence of the Cheyennes. Speak to any human soul in his mother tongue, it will sound more homely to him. Well, the Cheyennes are no exception. The fact itself that we tried to learn their language opened their hearts to us. And now that the language is no more a labyrinth of sounds and expressions the obstacle is being diminished.

Aside from this, we cannot well speak of great difficulties or hindrances from the side of the Cheyenne. We always have been and are kindly treated by them. In many respects we must praise them for their willingness of helping or hearing us. For over a year we have been going from tepee to tepee, from camp to camp and never a bad word was spoken to us, we never were robbed except by a dog, and ever were treated as decently as could be under the circumstances. We must say that the newspapers of civilization talk about immoral things more freely and less ashamed than our Indians. Towards us they always shun every indecent word or action. I could leave my dear wife alone among them, she would be as unmolested as in a Christian church. Would it be the same in the streets of civilized New York or Chicago? We are told that the Indians act otherwise with other whites. May be! But we know again that the same Indians at the bottom despise such whites.

Of course we have material obstacles, as all missionaries have to expect, but less than it would appear. The roads seem long when travelled the first time, but they never lead us farther than fifty miles in a day, and a day spent on the prairie road is just as long as another day; sometimes more tiresome, but then the sleep is the better. The Indians were moving much all the year, but they did not go outside of the Territory, so we could easily find them. The crossing of rivers was not always a success but sometimes defeats are gain, at least refreshing as in our case. In the beginning Indians may have come to get some bread; by and by they saw that we came not to feed them with earthly food. Then—of course—they forsook us. . . ? No, they came anyhow well knowing, though heathen, that there are other things besides the earthly. Now they ask not so much for bread as they want to hear from "the Book of God." Could we speak better, they would ask more and receive in proportion. Who says that this will never occur? Let him wait in patience and prayer. God's blessing to you all.

R. & M. PETTER.

NOTES FROM VARIOUS PARTS.

Bro. Samuel S. Baumgartner, pastor of the Garden Township congregation, Harvey county, Kansas, was married on September 25th, with Maria Vogt. The ceremony was performed by Bro. Wm. Galle of the Moundridge congregation.

The congregation at Dalton, Ohio, recently received an addition of six new members. The Lord is graciously blessing the work of Pastor Joel Lehman and his congregation.

At a specially called meeting of the Deep Run congregation held in October the request of Bro. W. S. Gottshall to be relieved from his relation and duties to the congregation as bishop or elder was granted and by a unanimous vote the congregation asked to have their minister Bro. Allen M. Fretz ordained and installed to the full pastoral charge of the congregation. The ordination services were held on Thanksgiving Day.

GENERAL CHURCH NEWS.

The new census will show in the United States 20,347,364 church members. That is to say, one in three of the people, including children, profess some form of religion.

Rev. A. R. Ayers, of the Pennsylvania Liberal United Brethren Conference, is the High Priest of the Knights of the Golden Eagle. So the Liberals have one High Priest in their church.

A correspondent of the *Herald of Truth* writes from Smithville, Wayne county, Ohio:—"On Sunday, October 2nd our Sunday-school will close for the winter, but more time will then be spent with the Sunday school Lessons in Bible Class or Young People's Meeting. Our Sunday-schools were well attended this summer and the work was accompanied with good interest."

General Booth, of the Salvation Army, has established a colony on a farm near London, for the reformation of drunkards and of the idle and vicious. The farm embraces 1,500 acres of excellent land, and there are now about 400 residents, many of whom are physically, if not morally, regenerated by their new surroundings and employment. The experiment so far gives promise of success.

The Baptist Year Book gives the number of Baptists in the United States: The total number of members last year was 3,164,227; the total this year is 3,269,806, an increase of 105,579. The number reported baptized, in 1890, was 140,058; in 1891, 160,247. The total contributions reported in 1890 were $11,215,579; total in 1891, $11,886,558. The total endowments of institutions of learning are $14,159,140, and they have property worth $26,726,215.

Says a missionary: "Turn to your arithmetic and see how long it will take the 1,270 missionaries in China to reach the 400,000,000 heathen, if they use the personal method. And really, nearly all the converts in China are made in this way. Suppose you seek the aid of every Chinese Christian, and then you would not have a force of 50,000. Let these 50,000 visit each one person a day and talk to him two hours, and let them labor in this way for 365 days in the year, and only 18,250,000 persons would be reached in one year. At this rate, it will require more than twenty years for every person in China to hear the Gospel once."—*Missionary Review of the World.*

Rev. Henry Shaum, a prominent and influential Mennonite minister of Elkhardt county, Indiana, was called away by death on Sunday, October 2nd, after suffering for a little over a week from a paralytic stroke. Brother Shaum was born February 3rd, 1826, in Northampton county, Pa. On December 23rd 1871, he was chosen and ordained to the ministry, and during the summer of 1886 he was ordained as a Bishop. Through his death the Mennonite churches in Elkhard county suffer a great loss. The esteem and respect in which he was held were manifected by the immense concourse of people attending his funeral. Between 800 and 900 people are said to have viewed his remains.

CRUMBS.

The happiest Christian is the one who spends the least time in looking at himself.

Pray for a revival in your own heart if you really want to have one in your church.

The man who walks with God is always sneered at by some highly respectable people.

The devil never gets a chance to rest in the neighborhood of where a good man lives.

An old bachelor is always ready to tell you how you ought to bring up your children.

The greatest reward ever offered for faithfulness are those promised in the Word of God.

The devil never throws any stones at the preacher who is not sure that the Bible is all true.

One way of giving the devil a room in the Lord's house is by putting a kitchen in the church.

No man who has faith in God has any right to sit down and do nothing to help to save the world.

MISSION DEPARTMENT.

A NEW MISSION IN AFRICA.

On June 5th last year, Rev. Dr. Stewart, of Lovedale, left this country for East Central Africa, at the request of Sir William M'Kinnon, Mr. A. L. Bruce, and others interested in the welfare of Africa, to found a mission to the natives in the Imperial East Africa Company's territory similar to the mission of the Free Church, Lovedale, South Africa. At Mombasa the other members of the mission joined him, and thence they proceeded inland. Much difficulty was encountered in procuring the two hundred and fifty porters necessary for the transport of the goods, and also on their inland march through the Taro desert, where for three days they were without water. The original intention was to place the mission at Machokos. A little more than half way to that place, however, Dr. Stewart was much struck by a site on the banks of the Kibwezi River. There was good water, good timber, good soil, elevation three thousand feet, and the people so friendly as to invite the mission party to remain with them. It was thought advisable to make a temporary camp there, while Dr. Stewart, accompanied by Mr. Wilson and fifty native men, proceeded to Machakos to compare the two sites. While journeying to Machakos the chiefs and headmen were visited and friendly relations established. The chiefs were invited to send deputations to visit the white men to see what they were doing, to study their ways, and to return and report to the old men of their villages. The march for two days was up the bed of a river, that being the only road. Although only the beginning of the rainy season, there was a foot or so of water, which, of course, meant considerable discomfort during the march.

The comparison of the two sites was found to be decidedly in favor of the Kibwezi. Although Machakos is cooler, being five thousand feet above sea level, the disadvantages of the want of a plentiful supply of water, want of timber (the nearest being ninety miles off), and the great distance from the coast entailing so much expense in the carrying of goods—all seemed to outweigh the single advantage of cooler climate. A further consideration is, Machakos is situated at the extreme inland side of the Wa-Kamba tribe, while the Kibwezi is on the coast side, this being an advantage in the case of any disturbances arising in the country. Dr. Stewart's intention, however, is to work inland, establishing a chain of stations. Machakos would ultimately serve as a sanitorium for all. The site being fixed, on the return of Dr. Stewart and Mr. Wilson to the Kibwezi plans were drawn up, and the party at once set to work to lay out the station. Two miles of roads and paths have been made round the station. Seven buildings of strong wooden frames, wattle and daub and thatch, are in various stages of completion. These are the church and school combined, dispensary, workshop, store, and three dwelling-houses. English vegetables have been used from the gardens laid out, and six of the small oxen of the country have been trained to the yoke. This last item may seem of little importance to many, but in reality it means the ultimate freedom of the Wa Kamba women from being the general carriers and burden-bearers of that country. During the months ending December 22d, 1891, the services of the medical part of the mission, conducted by Dr. Moffat, included the following: Dressing and attendances, 354; new cases during the four weeks, 99. Sunday services are held in English for Europeans; in Swahili for the coast men, who went up as porters, and remained to assist in the laying out of the station. The larger number of these men, however, are Mohammedans. Wa-Kamba services have also been held; but the natives have yet to comprehend the reason why the white man has come to live in their country. Therefore the work among them will be very slow.

Industrial training is also being introduced, and will constitute an important educational factor in the mission. Thus far, therefore, the new mission to East Central Africa may be said to be fairly set a-going; and Dr. Stewart looks forward to a great future for it with God's blessing and wise management.—*Missionary Review.*

FROM OUR MISSIONFIELD.

EXTRACTS FROM MISSIONARY PETTER'S REPORT.

Missionary R. Petter writes to the Mission-board:—"Our work during the past three months has been, as before, a sowing in hope for the future. During the month of July we again went on a visit to the Indians at the Washita, this time accompanied by sister Dyck. We at first went to brother Kliewer. Here we were informed that the Indians had only the day before returned from the agency, after an absence from the station of about four weeks. We remained with brother Kliewer over Sunday and on Monday morning we started out to visit the Cheyenne camp about 18 miles away from our station. The Red Moon Cheyennes were also encamped there, with the others, and we were thus saved from going 45 miles farther west in order to visit them, as we at a previous visit were obliged to do.

"The temperature was very hot during these July days and the consequence was, that during the day the Indians were mostly lying in their tents, or in the shade of the woods, sleeping. There was very little to be done with them. They were friendly, but drowsy and reticent. In the evening they would wake up, but only to spend the night in dancing, which they would continue till 2 to 4 o'clock in the morning. No wonder they were full of sleep during the day, after having spent almost the whole night in dancing, besides being weakened in their bodies by the excessive heat of the sun.

"During the night, while they were dancing, we could not visit them. To speak to them then was almost impossible. They were all like drunken men. They yet had plenty of money, and the white people from the surrounding towns came in flocks to see them dance and to invite them to come to their towns and dance there. There was a perpetual going and coming between the camp and the several towns, both of whites and Indians throughout the whole night, reminding one of an exhibition.

"We therefore preferred the hot day time for our visits with the Indians. And although in general they were indolent and slothful, yet we found some who were willing and even desirous to enter into a conversation with us. More especially was this the case with some of the Red Moon Cheyennes. The first one coming to us after our arrival was the woman of whom I have sproken in a previous report and who is always following us from tent to tent to hear the Word of God. She came before we had erected our tent. After her came their chief White Shield. The following day my wife had a prolonged conversation with this Cheyenne woman. She was very friendly and spoke to my wife as a sister speaks to her sister. She afterwards sent her children to us with a few fishes for supper. Not only this woman, but all the others manifested much love towards us. While some horse thieves marauded the neighborhood the Indians would guard our mules during the night without being requested to do so.

On our leaving their camp at 4 o'clock one morning, when all appeared to be sleeping, one of their chiefs and several women came out of a tent to bid us adieu. They took us by the hand and asked us, when we were coming again. After we had left and in the light of the rising sun from a distance viewed the apparent lifeless camp we could not refrain from thanking God for the privilege we had again enjoyed in scattering the good seed, although it had to be done under great difficulties. The seed now apparently lies dormant, but in God's own time it will sprout, and the sun of love and of righteousness will ultimately rise over this people also."

Brother Petter then speaks of some visits which they made in the vicinity of Cantonment, and says, "The Indians know what our object is in coming to them. They always request us to read the Word of God to them. Many come into the tents, where we are reading to hear us. An old woman, not being present at one time when we were reading, afterwards said, 'You shall read that to me also, as well as to the others.' As we were visiting a camp some time ago, a young Indian, who can speak English, called me. I asked him what he wanted. He looked at me in an earnest manner and requested me to read to them and to speak to them in Cheyenne. I did so, and after I had finished he came to me, took me by the hand and said, it did him and a sick Indian good to hear what I said. I was astonished at this, as this young Indian at other times had laughed when we spoke Cheyenne or said anything about Jesus. We could tell of a number of similar cases which all tend to encourage us in our labors.

"Some times, in the evening, while we were camping amongst them, some 'Nicodemus Souls,' would come 'to hear more of God.' Only the other week while we were tenting for several days in a certain place, a number of such came to us. Among them was an old chief who told us that the Cheyennes are now praying to God for 'good and true hearts.' He said, that lying and ungodliness could not be pleasing in the sight of God, but only truth and goodness. Further he said, it was good that we were learning their language to speak to them of the 'things of the heart.' All Cheyennes knew that we had the 'straight road' and that what we said was true. They would always willingly hear us, because what we told them was the way of their ancestors.

"Not long ago some Indians from Red Moon's Camp came to get their meat. They came to us and asked us whether we would not soon come to the Washita again, to tell them 'the story of God.' The next day a chief of the Salt Creek Cheyennes came and told us, that he heard we were ere long going to the Red Moon Cheyennes and requested us to pay them a visit also, and tell them of God. We would have done so were it not for the fact that nearly all the Cheyennes are at present encamped here around Cantonment with the purpose of conferring about school matters and of having several dances. The Red Moon Cheyennes have however not yet arrived.

"As stated in our last report, we are continually encouraged to work on. And why should we not, while we have such a true God and Savior to rely upon, while so many dear brothers and sisters are remembering us and our work in their prayers, and while the heathen are so willing to receive and to hear us!"

SUNDAY SCHOOL.

PRECIOUS THOUGHT.

What we need, not an angel to come in person to direct us to the desert or to the city, but a willing and ready mind and heart to go into all the world and preach the Gospel to every creature, according to the last command of Jesus.

POINTS ON THE LESSONS.

Lesson 10.—December 4th.

Work Among the Gentiles.—Acts 14: 8–22.

Turning to the Gentiles means faithful and blest work among the Gentiles. What a grand introduction to the saving and invigorating power of the Gospel of Jesus, in the healing of the impotent man at Lystra. The cripple heard of Jesus' power to heal both body and soul, and believed. The Apostle with the power of Jesus healed him. Immediately the people turn to the apostles as to gods. Now was the apostle's opportunity to place themselves into the background and preach the true God. Now the people, influenced by unbelievers, go to the other extreme and stone Paul whom they had shortly before honored as a god. Every Christian should show something supernatural in his life. He should show a God given meekness, patience, wisdom and power. The tendency to-day is to think more of men than of God, and the great trouble is that many men do not feel troubled about it but love to have it so, forgetting 1 Cor. 1: 26–31. Not so with the apostles, they were more troubled and horrified at the praise given to them, which belonged to God, than they were about the stoning, casting out and hishonor from unbelief. The true servant of God cannot be overcome by either the garlands or the stones of the world, by either its fame or its persecutions.

Bible Reading on the great Truths of v. 22.

1. Be established and continue by his word and spirit: Luke 8: 15; John 8: 31; 2 Chron. 20: 20. 2. Endure patience for his sake: Jas. 1: 12; Rev. 2: 10; John 16: 33. 3. Seeing Jesus and coveting his approval: Matt 17: 8; 2 Tim. 2: 15. Then we shall be able to declare what God has done with us: v. 27.

Lesson 11.—December 11th.

The Apostolic Council.—Acts 12: 12–29.

In this lesson we have a sample church conference or council. The first part of the chapter gives the cause of the council. The principal point of dispute was: Can Gentiles be saved by faith in Christ, or must they also be circumsiced before they can be saved? Peter told what he had seen of the gift of God upon the uncircumcised, and now Paul and Barnabas tell what they have seen of the same grace. James, probably as moderator of the assembly, sums up the evidence and gives his decision. In verses 14–18 we notice that the purpose of the present dispensation is not the conversion of the world, bnt as James says: "to take ont of the nations a people for His name. After this the restoration of Israel, or the building again of the tabernacle of David." After the conversion of Israel as a nation, shall the residue of men seek after the Lord. All nations shall serve him. Not by Jewish rites bnt by simple faith in Jesus was the present election. By his grace whosoever will may be saved. The decision of the council was in favor of the Gentiles, yet they had something to yield. Each party must give up something for the other. They were to abstain from all defilements of idolatry and uncleanness, and observe in their eating such portions of the ceremonial law as would be for their health, and prove them to be separate from the heathen about them. Here we see the interesting doctrine of self-denial for the sake of another's conscience, of refraining from that which might cause another to stumble, of avoiding the very appearance of evil. With a young Christian this puts all such questions as drinking, smoking, dancing, theatre-going upon a higher basis than: "Do they harm me?" The council with the Holy Ghost decreed these as necessary things v. 28.

Lesson 12.—December 18th.

REVIEW:—*The beginning of Gospel Missions.* Acts 9—15.

HINTS:—Begin to prepare early for review.
Take time for thorough work.
Read carefully all the chapters included in this lesson scope.

Topics for study, essays and talks.

1. What is necessary on the part of the worker for true Gospel mission work?
2. What effect had miracles in early mission work?
3. The extent of the mission field.
4. The truth to be kept in mind in preaching to all nations.
5. The encouraging truths for the early workers.
6. What dangers beset the early workers; and what encouragements had they in these dangers?
7. From whom, through whom and to whom is the call to work?
8. The missionary's message.
9. The effect of this message.
10. The God to be brought to the heathen.
11. The requirements from heathen Christians.

Lesson 13.—December 25th.

The Birth of Christ.—Luke 2: 8-20.

This is the true Christmas lesson. We are here brought face to face with the shepherds to whom the angel appeared. In this appearance we have an evidence of God's readiness to honor and bless humility. We must be humble before the Lord if we would know his will and see his glory. The angel came while they were attending their flocks. In this the Lord shows that he rewards diligence and fidelity even in the lowliest callings. The darkness that enveloped the shepherds is typical of the night that enshrouds the natural heart, while the heavenly brightness that made midnight noonday suggests the shining of the Holy Ghost into our hearts revealing him, who is the light of the world. The angel introdnces his message with "fear not," there is salvation for you. It was a message of "good tidings." That a Savior is born and ready to save are good tidings to all sinners. These good tidings are for all people—all nations. It shall produce great joy; joy unspeakable in this life to the saved; eternal joy in everlasting life. The message was verified with angelic songs of praise. The message awakens a desire to find the Savior. Where that desire is rife in the sinner he will truly seek and find. When the Savior is found by the indidual soul it will forthwith declare him to others and go forth glorifying and praising God.

THE YOUNG PEOPLE.

BEAUTIFUL THINGS.

Beautiful hands are those that do
Work that is earnest, brave and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindliest ministries to and fro,
Down lowliest ways, if God wills it so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care,
With patient grace and daily prayer.

Beautiful lives are those that bless
Silent rivers of happiness,
Whose hidden fountains but few may guess.

Young men ought to be drawn to Christianity because Christ was a brave, enthusiastic young man.

It's one thing to be connected with the church, but quite another to be a brother of Jesus Christ and every fellow-man. The last counts.

The Christian Endeavor topic for Christmas Day is: *The Babe of Bethlehem, what gifts shall we bring to Him?* Matt. 2: 1–11; Heb. 13: 15, 16. Let us immediately after Christmas have reports from the different societies of their Christmas meetings. Let us hear what gifts our young people intend to bring Him.

For the conduct of life habits are more important than maxims, because a habit is a maxim verified. To make a new set of maxims for one's guide is no more than to change the title of a book; to change one's habits is to change one's life.

The Juniors of a Christian Endeavor society in Bellows Falls, Vt., did a grand good deed last Christmas. They became greatly interested in the *New York Five Points House of Industry*, and sent them a great box of fruit, books, clothing, and new toys. Not the least, they sent many loving written messages with their gifts. Here is a happy suggestion for C. E. Societies for this coming Christmas.

Through the courtesy of Bro. N. B. Grubb, their pastor, we have on our table a copy of the Constitution and By-laws, also a neat topic card of the Y. P. S. C. E. of the Philadelphia church, concerning the organization of which mention was made in our last number. The church had before a Y. P. S. without the C. E., now they intend to use the full term with, we hope, great spiritual blessings. May we not from time to time have short reports for these columns of the progress of this as well as of the other Y. P. societies of our denomination.

"There is indeed no better method of making a community temperate than by giving them temperance the natural way, as the doctors say, and this the Society of Christian Endeavor has been doing all along. The mere presence in the country of 1,200,000 young people who never have been nor propose to be anything other than out-and-out temperance men or women, even if they made no effort to advocate the cause beyond the silent influence of example, must have a powerful influence on society, and an influence continually growing with the growth of the Christian Endeavor movement. But the Society contemplates also an aggressive work."

New York Evangelist.

A DOUBLE CHRISTMAS PICTURE IN VERSE—FOR THE LITTLE FOLKS.

Poor little Teddy! on Christmas Day,
They gave him a cap and muffler gay,
A box of tools, with skates, and sled,
And high-topped boots whose tops were red.
But what was that? 'twas nothing at all.
When he wanted a big, big rubber ball.
Poor little Teddy!

He wanted pie for dinner, one day,
They were going to have it, he heard 'em say,
But pudding with plums was what he had;
Oh, poor little Ted! now wasn't it sad?
His red lips grew to a terrible pout;
He didn't want that, so he went without.
Poor little Teddy!

He wanted to try his bran-new sled,
One day after school, oh, poor little Ted,
But his mother sent him off to the store,
This poor little boy, and his grief was sore.
Oh, how he hated to mind his mother,
To help her, and play with his little brother.
Poor little Ted!

Rich little Tommy! on Christmas Day
Only one present came in his way,—
A pair of mittens his mother had knit,
A fiery scarlet, and just the fit!
Weren't they nice? he asked his brother;
And hadn't he got the dearest mother?
Rich little Tommy!

Sometimes he didn't have dinner enough,
And you may think that he called it rough;
But he didn't, not he! this rich little boy,
Sometimes he had plenty and that was his joy.
And he loved to help his tired mother.
He loved to play with his little brother.
Oh, rich little Tom!

In summer or winter, fall or spring,
He was just as happy as any king.
In winter, 'tis true, he had no sled,
But he slid down hill on a board instead.
When the snow was hard and glaced with ice,
He could steer it "lovely," 'twas "just as nice!"
Rich little Tommy!

Tommy and Teddy will both be men;
Will there be a difference between them then?
Ah, yes! there must be, my little lad;
One will be happy, and one will be sad.
Look over these lines, eyes black and blue,
And see which one is most like you,
Of these two little T's.

THE ENTERTAINMENT COMMITTEE.

Some one wrote to the Rev. John Parker, of New York, "Will you kindly inform me under whose auspices the entertainments in your church are given, and when and where I can best see those having the same in charge?" The preacher responded as follows:

"Yours asking names of committee on entertainments is received. We have none, thank God. We are trying to save the people, not to amuse them. Lost men have more serious business than to laugh at so much an hour. And pastors who will soon have to answer at the bar of God have too grave a responsibility to look on such a grinning ghastliness with approving consent. Please believe that God has a few churches that will not go down in the terrible drift that is upon us. Come and help us to do good and you will be welcome."

Endeavorers, heed these wise words of *The Presbyterian*:—

Better than mere numerical advance is the multiplying evidence furnished that the members are improving their opportunities for spiritual development and for Christian usefulness, and are manifesting more loyalty and devotion to the respective churches to which they belong. The weekly prayer-meetings, the Sabbath school, and the regular Sabbath services show an increase percentage of attendance of the young. These happy results are the best commendation of the institution.—*Golden Rule.*

QUESTION CORNER.

No. 23.

TO FIND OUT THE NUMBER OF CHAPTERS IN THE NEW TESTAMENT.

Set down the number of men who went to seek Elijah when he was carried up into Heaven. *Multiply* this by the days during which Job's friends sat by him without speaking when they came to comfort him. *Multiply* again by the days in which Jericho was compassed by the Israelites. *Subtract* the member of men whom Samson killed with the jaw-bone. *Divide* by the number of stones which David carried with him when he went to kill Goliath. *Subtract* the years of the Babylonish captivity. *Add* the number of furlongs between Bethany and Jerusalem. *Add* the age that the Psalmist said is generally the limit of the life of man in this world. *Multiply* the number of Jacob's sons by the years in which Solomon was building the temple, and *subtract* from the above product. *Add* the years in which the Israelites were, for their sins, obliged to wander in the wilderness. *Subtract* one from this, and we have the number of chapters in the New Testament. Selected by J. S. TAYLOR.

In answering give all the numbers and passages where found.

Answers to questions in October Number.

38. There are three of the name of Philip mentioned in the Bible: 1. *Philip one of the Apostles;* found and called by Jesus, he findeth Nathanael and inviteth him to Jesus. John 1: 43-46; remonstrated with by Christ, John 14: 8. 2. Philip the deacon preaches in Samaria; baptizes the eunuch, Acts 8: 5, 27. 3. Philip, brother of king Herod, Matt. 14: 3.

39. Candace was queen of the Ethiopians under whom the eunuch baptized by Philip served as treasurer. Acts 8: 27.

40. Of the Passover. Luke 22: 1.

41. On Mount Sinai. Ex. 19: 18.

42. The 68th Psalm v. 8.

43. In Romans 12: 1. That we present our bodies a living sacrifice, holy and acceptable unto God.

Answered correctly by Maggie Shaddinger.

MARRIAGES.

MINNIGH—GOTTSCHALL.—On Nov. 12th, 1892, at the parsonage of the First Mennonite church, of Philadelphia, Pa., by N. B. Grubb, Harry E. Minnigh to Miss Salome C. Gottschall, both of Philadelphia.

FRETZ—GILBERT.—On Nov. 15th, 1892, in Philadelphia, at the home of the groom, by N. B. Grubb, Abraham J. Fretz to Mrs. Emeline J. Gilbert, formerly of Altoona, Pa. all of Philadelphia.

STRUNK—WEIKEL.—On Nov. 16th, 1892, in Philadelphia, at the home of the bride's parents, in the presence of a large gathering of invited guests, by N. B. Grubb, Harvey M. Strunk to Miss Lizzie, daughter of Charles Weikel, all of Philadelphia.

DEATHS.

HEFFNER.—On October 19th, 1892, in Philadelphia, Frederick Heffner, aged 72 yrs., 9 mos. and 19 days. Interment in North Cedar Hill. Services by N. B. Grubb.

SHELLY.—On October 21st, 1892, in Wadsworth, Ohio, David S. Shelly, aged 76 yrs., 9 mos. and 15 days. On the 24th his remains were placed to rest in the Wadsworth cemetery. Funeral services were conducted by E. Hunsberger assisted by S. C. Goss of the Reformed church.

LAPSLEY.—On October 28th, 1892, in Philadelphia, Mrs. Lucy Lapsley, aged 26 yrs. and 4 mos. Funeral services by N. B. Grubb. Interment in Glenwood.

UMBLE.—On November 5th, 1892, at Gap, Lancaster Co., Pa., Jacob Umble, aged 70 yrs. 6 mos. and 6 days. Funeral took place from his late residence on the 10th, services conducted by Samuel Lantz.

MOYER.—On November 18th, 1892, near Dillingersville, Lehigh Co., Pa. Henry D. Moyer, aged 68 yrs., 8 mos. and 6 days. Interment was made on the 22d in the Upper Milford Mennonite cemetery, services by Anthony S. Shelly, assisted by A. B. Shelly and Wm. Gehman.

CONTRIBUTIONS ACKNOWLEDGED.

For our Indian Mission received during the month of October.

From Zion's Sunday-school, Primrose, Iowa; $3.05; Emmaus congregation, Kansas, $63.05; Schwenksville, Pa. Sunday-school, $3.25; Salem's Sunday-school, Dalton, Ohio, $11.88; Salem's congregation, $8.22; Christian congregation, Kan., $19.86; Sale of cattle, $207.37; Zion's congregation, Iowa, Sewing Circle, $1.20; Anonymous $2.20; Garden township Sunday-school, Kan., $30.00; Deep Run congregation, Pa., $7.40; D. A. Garber, St. Martin, Mo., $1.40; Putnam & Allen Co., cong., Ohio, $75.00; Berne, Indiana, Harvest Thanksgiving collection, $191.24; Berne, Ind. S. S. $62.69; Alexanderwohl, cong., Kan., $50.00; West Zion's cong. Kan., $8.15; Garden Tp. cong. Kan. $13.70. Gratefully Acknowledged.

HERM. SUDERMANN, Treas.

For Home Missions.

From Peter Friesen, Manitoba, $5.00; Phil. Hiebert, Manitoba, $5.00; John Hoge, Man., $4.00; J. Lamke, Man., $4.00; Phil. Sprunger, Berne, Ind. $4.00; Berne, Ind., cong., $1.33; D. Bachman, Halstead, Kan., $5.00; J. R. Tœws, McLain, Kan., $16.00; P. S. F. Lehman, Mo., $10.00; Berne, Ind. Harvest Thanksgiving collection, $63.75. Acknowledged with Thanks,

D. GŒRZ, Treas.

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

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For the Mennonite.

OUR MISSION.

BY BENJ. EICHER.

And as you go, preach, saying, the Kingdom of heaven is at hand.—Matth. 10: 7.

The mission work in and by the Mennonite church is by many people supposed to be of recent origin, and there are yet some subdivisions of the Mennonites of America who look upon all efforts in the missionary field—both home and foreign—as innovations.

It is probable that this inactivity, not to say indifference, is partly due to an aversion which is felt for an abused proselytism; but the principal cause is to be found in the condition our Father's were placed in, during the 17th and 18th centuries, when in many localities in Central Europe they found a shelter and refuge from the active persecution, with which they had been pursued, not only in Roman, but also in many protestant countries.

The sterling worth, and Christian virtues of our refugee ancestors was soon discovered by the nobilities, and the owners of large landed estates—especially through the Rhine countries—by whom they were employed and sheltered under condition, that they could have their own religious services, privately, in their residences, only among themselves, but that they should not admit to their meetings the natives or church people, and that they themselves should not at tend public worship in the established church.

Under those conditions they could indeed enjoy a quiet and peaceable life in all godliness and respectability; but alas! the missionary spirit which so nobly characterized our "Taufgesinnte" Mennonite Fathers was quelled. The descendants of that ardent band of Missionaries—who so fearlessly proclaimed liberty of conscience as inseperable from the true religion of our Lord Jesus Christ, and who sealed their faith with their lives—preceeding and during the centuries of the reformation—were now hushed into an enforced silence, and the customs yet prevailing in many of our sister churches, that, during deliberations of church matters at meetings all non members must retire, is evidently a relic of those days of oppression, a practice which had by long enforced custom come to be an unwritten law.

But our Mennonite ancestors were a band of missionaries in the true sense of the word, and were largly instrumental in bringing about better and purer religious conception, by sternly, yet charitably advocating a religion based on a living faith in a living redeemer, a faith manifested in and through a true, pure, and godfearing life, an indwelling of the spirit of the Lord Jesus Christ, a tabernacle of God. While ritualism, formalism, and external regulations did not enter into their doctrinal teachings, yet, they recognized as a brother, as a sister, every child of God wherever or whenever found.

For these reasons they were not proselyters in the modern sense of the word. Their effort was not to build up large congregations for numbers' sake, but as true Home missionaries their object was to build up the spiritual church of the living God; and in this they were in harmony with the church of the Apostles and of the first three centuries, before spiritual worship was superseded by a mechanical and enternal ritualism, and the general degeneracy which followed through those dark centuries of the middle ages, when the union of church and state bred corruption everywhere, and an intolerant priestcraft fostered persecution, wars and destruction.

Oh! what a contrast between these dark ages and the early Christians who were recognized, not by any outward sign of appearance, nor by any elaborate creed, nor by their garments, but by that infallible evidence of true religion, which even their enemies did not fail to observe, when they said, 'See how these Christians love one another."

But some one may say: what of this? Do not all denominations now teach, preach and practice a more tolerant spiritual religion than that which persecuted our fathers, and do not most Christians agree on the fundmental religious truths which the martyrs so nobly sealed with their blood. We answer, Yes, thank God, that is true. But yet, the mission of the Mennonite church is not ended. The field that has been conquered must also be maintained. For, as the degeneracy of the middle ages was brought about through the instrumentality of a union of church and state, so the maintenance and growth of true worship can only prosper under absolute religious freedom and independence from any governmental interference. Thanks be to our Heavenly Father that in these United States we enjoy this God given privilege. But how did it come about? Is it merely the result of wise and just laws of our time? An impartial investigation will show that our "Taufgesinnte" ancestors were principally instrumental to cultivate this Heavenly fruit in our Fathers' Vineyard. If we closely examine the history of the martyrs, we find that everywhere and at all times they were willing to obey the rulers and governments under which they lived, in all matters pertaining to things of this world, taxation etc., and declared it their duty to do so, "to render unto Cæsar the things that are Cæsar's. But they firmly and persistently refused to render unto Cæsar the things that are God's. They refused to accept any dogma, creed, rule or regulation by which the exercise of their own conscience was to be made subject to man's authority. Their liberty of conscience they prized higher than their property or their lives. In the beginning of the 16th century do we especially and preeminently find a fervent appeal taught and preached by our "Taufgesinnte" ancestors for freedom of conscience—which implies church and state separation; but everywhere was it met by renewed persecutions in Protestant as well as in Catholic countries.

Now through these many persecutions, exiles from Germany and Holland went to England. Exiles from England also found temporary shelter in Leyden in Holland. Through these means in the latter part of the 16th century the English dissenters became acquainted with this true Christian doctrine of our Fathers, and we see it as a leading tenet among the English Baptists and Quakers who originated somewhat later. They became the champions of religious toleration in England, and through Roger Williams and William Penn this heavenly plant was brought to the American colonies, where under much adversity it eventually gained firm hold and has grown into that blessed tabernacle of freedom, civilly and religiously, that we now enjoy, where every worshiper can serve his God under his own "vine and fig-tree."

Has the Mennonite church any further mission? Is there any special work in the Lord's vineyard for it yet to do? The answer is yes, an emphatic yes; for with this extended freedom and liberty come renewed obligations. The command,—"Preach, saying the Kingdom of Heaven is at hand," appeals to us now stronger than ever before. For the tendencies that brought about the formalism, mechanical religion, and priestly authority in the past ages are not extinct; there is still a drift towards widening the gulf between heaven and earth. To separate our Father's kingdom from the present time, and to place it either in the past or in the future, thereby ignoring the divine truth, "The Kingdom of Heaven is within you."

It is therefore essential that the Christian church be built up into a "royal priesthood," a Brotherhood of man, a congregational co-operation in "God's husbandry," unhampered by special ecclesiastical authority, and truly governed by the living Spirit of the Lord Jesus Christ; the Kingdom of Heaven within us.

While we are not held together by any exterior set of rules or formulas, it is therefore the more essential that we "put on charity, which is the bond of perfectness." O how important then is the work of the home mission, to build up the many small and scattering settlements into working churches, and what a glorious work could be accomplished in the truly plenteous harvest if the various subdivisions of the Mennonites in America would unite under the Master's call, and search for "the lost sheep of the house of Israel," beginning at Jerusalem, extending into all the world, teaching and preaching the living, loving Jesus.

Then cold formalism and exclusiveness will give way to spiritual life, discord will be supplanted by harmony, and the heavenly song—"Glory to God in the heighest, and on earth peace, good will toward men"—will be the vital manifestation of our Savior's word: "The Kingdom of Heaven is at hand."—*Sent in for publication by the Middle District Conference.*

God is in your history; the plan of your biography is his. Away then, O man, with thy feeble complaints and feverish despondencies! There is no place left for this kind of nonsense. —*Dr. H. Bushnell.*

Reported for the Mennonite.

MIDDLE DISTRICT SUNDAY SCHOOL CONVENTION.

The following are the proceedings of the Sunday-school convention of the Middle district, held in the Pulaski Mennonite church, October 31st and November 1st, 1892.

According to the programme the convention was opened Monday morning by the chairman H. J. Krehbiel. After devotional services, the chairman delivered his address of welcome, in which he set forth the immediate aim of the Sunday-school; the need of love to God in Christ, profound piety and a full realization of our duty to God and man; and the demand of our earnest and profound endeavor to lead children to a knowledge of sin, faith in Christ, and love to God, that they may not only swell the membership of the church but truly shall be numbered with the saints. A song by the Summerfield choir was then rendered after which the secretary read the minutes of the last convention which were accepted as read. A committee on resolutions—Benjamin Eicher, Adam Welty and Christian Auernheimer—and one on nominations—D. S. Beeschy, John Kennel and F. H. Krebill—were then appointed by the chairman.

The first subject,—What can and should be done by parents and teachers to endear the Sunday school to the minds of the young? was discussed by the first speaker, P. B. Hilty in the German language. He says that the parents must first love the Sunday-school and manifest their interest through earnest and faithful participation in the work. They should assist their children in preparing the lesson, telling them Christs will in regard to the work, and lead a life of prayer.

The second part of the topic was discussed by F. H. Krebill. Prayer is one indispensable requisite. The teacher should realize the great responsibility of this noble work. He must be interested himself and to create and deepen a love and interest in his pupils he must possess the quickening power of the spirit of God that his instruction may be imparted with love of God and fellow man.

A general discussion of the subject was participated in by A. Welty, C. Auernheimer, J. Krehbiel, and J. J. Kennel.

The afternoon session was begun by singing hymn number 139, and prayer followed by the discussion of the second subject,—To what extent should the Sunday school belong to the congregation? by J. F. Lehman. He considered it the duty of the church that our children become acquainted with God. The Sunday-school is an instrument in the hand of the church to make the human race susceptible for the reception of Gods word. Nevertheless the Sunday-school dare not become a substitute for the church and religious worship, therefore if possible, the school should be organized within the church, and the officers and teachers should be members thereof. If this is the case the gap which exists between Sunday-school and church at many places will be removed and the opportunity to teach children the gospel will grow and the growth of the church will be promoted numerically and spiritually.

S. F. Sprunger.—The Sunday-school should be as much that of the church as possible.

Benjamin Eicher.—Sunday-school and church are indivisible, different only in their manifestation.

The next topic discussed was,—The fostering of the mission spirit in the Sunday-school. D. F. Risser, read an exhaustive paper on this subject, which will be published in the *Bundes Bote*. To create a deeper interest in missions and induce children to take an active part, an occasional missionary service may be held. Biographies, missionary stories of heathen children and short addresses—all these will stimulate to contribute cheerfully and freely. Give the children an opportunity to earn their own contributions.

In consideration of the fourth topic,—Who should participate in the Sunday-school work? Joel Lehman advanced the following thoughts in the German language. The participation should be a general one. Each and every one from the youngest to the oldest should take part. To attend Sunday school should not be considered a duty only, but a privilege which we are permitted to enjoy. Individual interest should be manifested by all. Even a silent participation has its encouraging influence.

Christian Schowalter.—Not only the church members but also such as live within the limits of the church should enlist their co-operation in this cause. Other remarks were made which coincided with the above.

The following Sunday-schools sent in a statistical report: 1. Old Amish Mennonite, Gridley, Ill.; 2. Bethel, Mo.; 3. Ebenezer, Bluffton, O.; 4. Emanuels, Noble, Ia.; 5. Flanagan, Ill.; 6. St. John's, Pandora, O.; 7. Salems, Silver Hill, O.; 8. Union, Trenton, O.; 9. Zion, Donnelson, Ia.; 10. Berne, Ind.. 11. Amish Mennonite, Hopedale, Ill.; 12. Summerfield, Ill.; 13. Pulaski, Ia.

TUESDAY MORNING.

The session began at 9.30 a. m., with devotional services. The first topic discussed was—What part and proportion of religious work, worship and instruction properly devolves upon the Sunday.school? by Benjamin Eicher.

The religious work of church and Sunday school is indivisible. First church then Sunday-school in authority. The object of each is to teach the Lord Jesus Christ to lead us nearer to Him promote a Godly character and spiritual growth and teach the beautiful idea of true christianity.

The sixth topic on programme,—Qualifications, duties and responsibility of a successful Sunday school superintendent, was thoroughly discussed by N. C Hirschy. The following is a synopsis of the subject: 1. Qualification.—The superintendent needs a good broad education remote of the immediate subject to be taught. He must have a large Christian intelligence, be consecrated, be capable of dealing with human nature, be full of love and faith, must be capable of imparting the truth intelligently and impressively. 2. Duty.—It is his duty to oversee the work of the Sunday-school that it may be properly done the spiritual growth promoted, and the mechanical forms abolished. He should lead the teachers' meeting, arrange classes, manifest personal interest, encourage punctuality, and see that the work is systematically performed. 3. Responsibility.—He is responsible for the success spiritually. Yet if he has done all in his power he has done his duty.

In the general discussion that followed, J. F. Lehman, P. B. Hilty, John Kennel, S. F. Sprunger and others took part.

D. S. Beeschy, discussed the seventh topic,—Qualifications of Sunday-school teachers, and how to secure them. What was said of the superintendent can also be said of the teacher. A good character is indispensible for a successful Sunday-school teacher. He must be cheerful, and it will be very helpful if he be able to read character at sight, by the faces, walk and actions of pupils, that he may apply the different methods of instruction so that the individual may be reached, the desired result be brought about and souls be led to Christ. He should be in all respects a model after whom his pupils can safely copy. Must be a child of a living God. Must have a personal experience of the cleansing and redeeming power of the blood of Christ, possess profound piety, love to God and his pupils. The only way of acquiring these qualifications is by doing, by observation, study and prayer. The normal classes are suitable to equip the teachers with necessary qualifications.

S. F. Sprunger.—Sunday-school teachers are products of the Sunday school, and the better the school the better will the teachers be.

FOURTH SESSION.

After referred questions had been answered, Christian Auernheimer proceeded to review the convention. The convention adopted a resolution expressing gratitude to God for His divine guidance and to the Pulaski congregation in recognition of the many favors received at the hands of its members during the past days.

Resolved further: 1. That the convention gratefully acknowledges the communication expressing regards and good wishes from Rev. I. A. Sommer. 2. That the Sunday-school convention of the central district expresses the desire that in connection with the General conference to be held next year at Bluffton, Ohio, a general Sunday-school convention may be held. To lend this cause a helping hand, the programme committee of the convention of the central district shall correspond with the programme committees or officers of the other district conventions to receive information of their views on the subject, and if approved, to arrange a programme for this convention with the committees of the other district conventions. 3. That the secretary of this convention be kindly requested to send a report in the English language to the MENNONITE, consisting of a general survey of the conference, convention and services of the past days. 4. To hold the next year's convention at Bluffton, Ohio.

The officers chosen by the convention for the coming year are as follows:—N. C. Hirschy, President; P. C. Sutter, German Secretary; Alexander Kennel, English Secretary; Daniel Baer, Treasurer; Joel Welty, C. B. Schwartzendruber and D. S. Beeschy, Programme committee; and Amos Reusser, Statistician.

After the treasurer had submitted his report the convention was closed with a song and prayer. May God bless the work of the Sunday-school. H. J. KREHBIEL, *Chairman.*
AMOS REUSSER, *Secretary.*

GRATEFUL BUT IGNORANT.

Dr. McFarland, of the London Missionary Society in China, tells a story of a man who came forty miles for medical treatment, and who, after he was healed, began thanking the doctor. Dr. McFarland said, "Don't thank me, but *Lao tien-yeh* [the true God]; I am only the instrument." The poor man, kneeling down, bumped his head to all four points of the compass as a token of his gratitude, not knowing exactly in what quarter *Lao tien-yeh* resided. This gave a grand opportunity for preaching Christ.

LIFE'S MISSION.

Every creature of God is created to some purpose. Be it great or small, seemingly important or unimportant, it is here for some purpose. There are things which seem wholly useless, but almost daily discoveries are made by which things that were before deemed wholly useless, are now being used for some great purpose, filling the purpose for which they were intended. All lower creation is created to serve man. In the beginning God said to man: "Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." If the lower creation is here to serve a higher creation, man, man, in turn, is here to serve a still higher one, the creator, God.

It is man's duty to be active in life and to make himself useful. All things in the natural world suggest activity and usefulness. Let an idler or moper go out into nature in the spring of the year and see how full of life all nature is; it ought surely to inspire him to activity.

But then comes the great question of life: What is my work, my duty or my calling; and to what shall I devote my time, so as to derive the most benefit for myself and my fellow-man. The maxim of a certain old Philosopher was that man should do that for which he has a natural desire and inclination; that your instinct prompts you what to do and this instinct be declared divine. He did not say: Be virtuous because it is right; but be virtuous because virtue will bring you the greatest amount of happiness. He advocated pleasure and amusements as the essentials of life. His thought and estimation of life was embodied in one of his principal doctrines: "Let us eat, drink and be merry for tomorrow we die."

But the Christian, instructed in the word God, knows that to eat and drink is not all nor even half of life. Those things belong more to the animal part of man. There is a higher, nobler and diviner end to strive after. The Bible bids us seek first the kingdom of God and his righteousness and all these things shall be added unto us. So the first thing for man to seek for is the kingdom of God. But not only shall he seek it for himself, but shall do all in his power to be the means, through God, of bringing some other wanderer to seek that kingdom. Many a one perhaps is saying,—First I must enjoy the pleasures of this world, and establish a kingdom of my own, and then I will try and seek the kingdom of God and his righteousness. But alas, how many of them reap the same fate as Felix. He, too, was waiting for a more convenient season, but the scripture tells us nothing of that more convenient time ever coming, nor of his ever improving it.

Procrastination, that great thief of time, has lured many a man into everlasting destruction. Improve to-day. To day only is yours; to-morrow may never be yours to improve. Some wait for to-morrow through many a year; it is always coming but never is here. To-day, the present, only is a reality. So then let us improve the present, as if it were our last moment, and we will not be compelled to utter in our dying hour the words of Queen Elisabeth: "All my possessions for a moment of time."

But then the question arises again: What must I do that I may be doing my whole duty? That is to be decided by your circumstances. We were not all destined to be a Luther, Wesley, Spurgeon or a Talmage: there are also those who have received but one pound. So he who labors faithfully with the one pound is rewarded as well as he who labored with ten. A person on his way to church with his prayer and hymn book under his arm may preach as great and affective a sermon to the world as a great advocate of divine doctrines. So no matter what the work is that is assigned to us if we perform that well, we have done our duty.

Then let no one entertain the idea that he is a minus quantity in this great battle of life. There is a work assigned each one of us, which it is our duty to perform, be it to serve or to be served, be it great or small, employing principally our intellectual or our physical powers. One may find his work behind the plow tilling the soil, another at the forge, another in the store and work-shop, and still another in the school-room or pulpit. But whatsoever we do we can while passing through life's journey, speak a cheering word to the comfortless and help our fallen brother rise. When passing an overloaded neighbor, let us share burdens with him. The Lord says: "Bear ye one anothers burdens.

Let us fulfill our life and calling to the best of our ability, so that at the end of our career we may say with one of our great men: "Whatsoever I have tried to do in life I have tried with all my heart to do well. Whatsoever I have devoted myself to, I have devoted myself to completely. In great aims or in small I have always been thorough and earnest." So let us fulfil Life's Mission that when this cooruptible shall have put on incorruption and this mortal body shall have put on immortality, when we once stand before the bar of justice on that great judgment day, we may hear the words from Divine lips: "Well done good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord. AN ENDEAVORER.

Summerfield Y. P. S. C. E.
Nov., 1892.

THE SHAME OF OUR NATION.

Nothing in this generation tends so much to wards the failure of Christianity as the results of the drink traffic. How any really intelligent Christian, in view of all the appalling facts of the case, can consistently pray each day "Thy kingdom come" and yet remain indifferent to the further existence of the drink traffic, is puzzling.

It is not long since the Emperor of Japan sent one of his most intelligent officers to England to inquire into the propriety of making Christianity the State religion of that country and he reported adversely because Christianity had not been able to suppress drunkenness in that country, where it has been so long established. As a matter of fact, Mohammedanism has been more successful in that respect. It is humiliating to know that drunkenness is much less known among Mohammedans to-day than among Christians. If one thing ought to rouse every Christian worker such a fact should do it.

A very suggestive and ably written article appears in a late number of *The Arena*, a high-class American magazine, from an educated Mohammedan, vindicating the results of his own religion compared with ours. We have only room for the following suggestive extract, which deserves a thoughtful reading. Is it possible that these deluded people, as we consider them, may rise up in the judgment and condemn us?

In regard to England's greatest shame—and Canada's, too—the writer goes on to say: "The increase of drunkenness and the uncontrolled character of what is called by English writers 'the social evil,' is appalling. No human society can hold together amidst the surroundings of such uncontrolled vice. Here again Islam has its mission. By positively forbidding, under severe enactments the introduction and the use of intoxicating stimulants, it enforces by law habits of temperance and sobriety. A Moslem community cannot possibly become a drunken community, and it is this very fact that has enabled regiments of Mohammedan soldiers, under the most unfavorable conditions of military organization, to hold their own against the disciplined but drunken armies of Europe. Islam makes drunkenness a criminal offence, and punishes the drunkard with an unrelenting hand. Islam regards the drunkard as a citizen whose very existence is dangerous to the best interests of the State."—*Hamilton (Can.) Templar.*

LOVE TO THE BRETHREN.

A SERMON OUTLINE.

1. *The Command.*—"A new command I give unto you, that ye love one another, as I have loved you, that ye also love one another."—John 13: 34.

2. *The Character of Brotherly Love.*—"Charity (love) suffereth long, and is kind, charity envieth not, vaunteth not itself, is not puffed up. Charity beareth all things, endureth all things."—1 Cor. 13: 4–8. Love is long-suffering, kind, amiable, not stubborn. "Thou shalt love thy neighbor as thyself."—Rom. 13: 9. Be like-minded, having the same love."—Phil. 2: 2.

3. *The Measure of Brotherly Love.*—He that believeth on the Son of God, hath the witness in himself.....And this is the record that God hath given to us eternal life; and this life is in His Son."—1 John 5: 10. It is forgetful of self. Thinks only of the need of others.–Luke 10: 30-37

4. *Brotherly love the proof of our Couversion.*–"We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death."—1 John 3: 14.

5. *Brotherly love a proof to the world that we are the followers of God in Jesus Christ.*—"By this shall all men know that ye are my disciples, if ye have love one to another."—John 13: 35. "This commandment have we from him, that he who loveth God love his brother also."—1 John 4: 21. N. B. GRUBB.

SAVING SOULS.

The work of recalling straying souls is not easy, but it has great rewards. It is pre-eminently Christlike, for it is precisely what He came to do and what He has bidden us do. Indeed, it is a task which we may not, cannot, avoid, although in its more striking and difficult forms we cannot all engage in it. It must be undertaken with the exercise of common sense, but thus attempted, and with much prayer and a loyal reliance upon the guidance of the Holy Spirit, it may be made nobly successful. 'My brethren,' wrote James, 'if any among you do err from the truth, and one convert him; let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.'"—*The Congregationalist.*

The romance of missions is a home dream; but the blessedness of the missionary life is a reality gloriously verified in the experience of every one baptized for the work.—*Rev. Griffith John.*

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. S. SHELLY, ALLEN M. FRETZ, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., JANUARY, 1893.

A HAPPY NEW YEAR.

This is a form of words which, like many other once expressive phrases, has become stereotyped in its general use and therefore as a rule falls cold and meaningless from the lips. It has become with many a mere *form* of greeting employed according to custom about the first of the year with little or no reference to the meaning of its leading word. Happy! What must the year be to be a happy one? Reader answer this question honestly in the light of your past experience and of God's word; then seek earnestly to fulfil the necessary conditions of true happiness for yourself and, as far as in you lieth, for others. Remember, true happiness is not dependent upon outward circumstances so much; but upon your inward relations. The ungodly person can never be truly happy though he may rejoice in the affluence of wealth, in social distinction, in intellectual conquests, or in whatever his devotion to the things of this world may yield him. Any or all of these things can not give true happiness apart from God. But let your heart be right toward God through Christ Jesus and the supremest happiness is yours. Have you had Christmas in your heart, has Christ been born in you or, to reverse the figure, have you been born in Christ, then you may possess in the New Year the highest joy that mortal man is capable of in this world, the joy proclaimed by the angels on that first Christmas night. Then it will be a happy New Year indeed. That such it may be to every reader is our sincere wish and earnest prayer.

THE NEWTON SCHOOL.

We are glad to note the progress toward the rapid completion of the Bethel College Building at Newton, Kansas. There is now every prospect that the school can be opened this year. The promise for a good attendance is also encouraging. The school at Halstead, which has been the stepping stone to Bethel college and which will be discontinued after the opening of the college, has been rapidly gaining in students the last two years and is at present quite well filled. The directors of Bethel college rightly take this as a hint of what may be expected when the school opens. An earnest search is now in progress for the necessary force of instructors for the new institution. Professors C. H. Wedel and G. A. Haury of the Halstead school have been engaged as teachers in the college, and by the time this is read the acceptance of a third one may be in the hands of the officers of the board. The principalship is not yet filled and several more instructors are wanted. May the Lord further direct in the selection of efficient men and the successful establishment of this important institution. The officers earnestly desire to receive any suggestions that the friends of the school may have to make to assist them in wisely ordering the arrangements of the school for the best interests of the denomination.

ANOTHER YEAR.

WHAT SHALL IT BRING?

Among the designs of New Year cards issued recently by a prominent publishing house, was one which to my mind was the most appropriate and expressive I ever saw. As I studied its character, it made an impression which, I hope, shall never be lost. On one side of the card was represented a female figure, standing by the side of a stone tablet on which were carved the events of the year just passed. In her hand she held a chisel, and at her feet lay a mallet, signifying that her work as Recorder for that year was complete. On the opposite side of the card was a similar tablet without inscription, but the female figure was engaged with mallet and chisel in hand, carving the date of the New Year. The numerals 1893 were completed. There was something about the mien of the figure that made one feel, as though she was just turning to ask the looker on, "What shall your first deed be that I shall inscribe?"

I should like to bring the lesson of that card home to every reader. Another year's record of our work has closed. The tablet for 1892 is completed. How much that is recorded there shall stand the test of that great day when every man's work shall be tried? The year with its anxieties, its labors, its blessings, its discouragements, its disappointments its failures, its omissions has passed. We can alter nothing, we can erase none of the inscriptions. There it stands. Some day it will testify for or against us.

But there is before us an ungraven tablet. Shall it record work performed more in accord with the Divine Will, a deeper consecration to the service of Him "who died for us that we which live should not henceforth live into ourselves," but unto Him who died and gave himself for us? Shall it record the works of a higher, nobler life? Shall it record a truer conception of the magnitude and importance of the work entrusted to us? God grant that it may be so.

N. B. GRUBB.

DEDICATION AT WADSWORTH, OHIO.

"Bless the Lord oh my soul, and forget not all his benefits." God has prospered our efforts to upbuild his kingdom in our midst and to extend the walls of Zion. The Congregational church property which we bought last August was renovated and fitted up for a suitable place of worship. The congregation and its friends have contributed liberally for this purpose. The time for the dedication was fixed, and the feast was opened on Wednesday evening, December 14th. Rev. I. A. Sommer, from Berne, Indiana, preached for us on that and on the following evening. Friday evening Rev. Joel Lehman was to preach for us but on account of sickness in the family he could not come. Rev. G. F. McCaulay of the M. E. church in this place kindly consented to take his place. On Saturday evening Rev. A. B. Shelly preached for us. All these evening meetings were well attended, in spite of the somewhat inclement weather.

On Sunday forenoon Bro. Shelly preached the dedicatory sermon. A large number of hearers were present. Many of the members of our sister churches at Sonnenberg, Canton, and Chippewa, were present, and also the people from our town and vicinity, so that every seat was taken up. After the sermon a collection was taken up and subscription papers passed, with the result of reducing the debt to an insignificant amount, and then the house was dedicated to God and his service.

Our "feast of dedication" was concluded on Sunday evening, Rev. Shelly preaching in English and Rev. Sommer in German, followed by remarks from other ministers who were present. The day was one of joy and gladness. It was a time of blessed rejoicing. The ever friendly relation existing between us and our sister churches in town add not a little to the prospects of our church and the blessed cause in our town and community. May we long remember this feast and may we ever be found true and faithful to our calling. The brethren Sommer and Shelly during their stay with us made many house visits. On Monday Bro. Sommer went to Chippewa to visit some of his friends there and on Tuesday Bro. Shelly started for home again.

Wadsworth, Ohio. CORRESPONDENT.
Dec. 21, 1892.

ITEMS OF INTEREST FROM VIRIOUS PARTS.

On November 3d, Missionary A. S. Voth with whom our readers have become familiar through the Missionary reports, was married with Miss Kate Nickel. The ceremony was performed in his home church.

The congregation at Aurora, Neb, numbering about thirty members recently received an addition of twelve new members. Though the congregation is small it has a well-sustained Sunday-school. Here are two unmistakable evidences of life and activity among the Lord's people with His blessing resting upon them.

In a small settlement in South Dakota about fifteen miles from Childstown, where services had been held regularly for some time under the care of the Brethren of the Childstown congregation, a church building has been erected and dedicated. The dedicatory services were held on Sunday, December 4th, Bro. H. H. Regier, of Mountain Lake, Minnesota, was present and participated.

CONFERENCE PROGRAMME.

At the Ministerial Conference, to be held in the First Mennonite Church of Philadelphia, on

TUESDAY, JANUARY 10th, 1893,

beginning at 10 o'clock a. m., the following topics will be discussed:

1. PAPER.—The minister a Shepherd, and the relation between himself and his flock.
A. S. SHELLY,
H. G. ALLEBACH.

2. PAPER.—The pastor as a leader.
W. S. GOTTSCHALL,
A. M. FRETZ.

3. PAPER.—The pastor at the funeral. His duty to the bereaved family before and after.
A. B. SHELLY,
SOLOMON OTT.

4. PAPER.—The claims of the Prophetical parts of the Bible on the minister's attention in his study and preaching.
J. S. MOYER,
A. H. GOTTSCHALL.

A VISITOR'S RETROSPECT.

Having received a kind invitation from the dear brethren at Canton, Ohio, to assist them in their preparatory and communion services on the 22d and 23rd of October, I left home on the 20th of October, accompanied by my sister Hannah, and arrived at Canton the same evening, where we were met by our dear brother, M. J. Kreihuill, who soon brought us to his pleasent home. Here we were received with the greatest kindness by the rest of his dear family, whom we had learned to love a year ago. The next day was spent in making a few calls, and in the evening we had the pleasure of meeting our dear Bro. N. C. Hirschy, from Wadsworth, who preaches here every three weeks, and who had come to participate in the coming festivities. The preparatory services on Saturday morning were well attended by an attentive audience. In the afternoon we met again, on which occasion three precious young souls were baptized and received into church fellowship. May the Lord's blessing rest upon them and the church of which they are members. Sunday was a very pleasant day and many came from a distance to participate in the communion services. The afternoon was spent with the family of our dear Bro. John Graber and his relatives who met with him from far and near. The last evening of our stay here was spent in the family of our host, M. J. K.

On Monday morning we started, three in number, for the Central Conference and Sunday-school Convention, to be held at Pulaski, Iowa On our way we met with the Berne delegation, later with the Summerfield delegation, then with the Butler county, Ohio, delegation, and the delegation from Bluffton, Ohio, finally with the Missouri and Lee county Iowa delegations, and many other individuals. When we arrived at Pulaska we were a great multitude, but were soon taken by our dear brethren to their pleasant homes. The following days, of Conference, Convention and Missionary festival were all very pleasantly, and I have all reasons to believe very profitably spent with the best of feelings. On the 1st of November we were all escorted to the depot by the majority of the dear brethren, with whom we sang the last and parting hymn, "God be with you till we meet again." After stopping for a few days with our dear friends and brethren in Lee county, and assisting in a few services, I started for home, where I arrived on the 5th inst, and found our dear ones all well. Many thanks for all the kindness shown. *Yours,*

Clarence Centre, N. Y. JACOB KREHBIEL.

STATISTICS OF THE MIDDLE CONFERENCE CONGREGATIONS.

The congregations that were represented by delegates at the recent Middle District Conference number eleven, and reported a membership of 903, exclusive of the Berne, Ind., congregation, whose report is not full in the list sent us. This congregation numbered 405 in 1890, and now numbers probably over 425, which, added to the total of the others makes a grand total of about 1330 members. Eight congregations report an addition of members amounting in all to 85. Six congregations lost members by death and dismissal amounting to 30, leaving a net increase of 55 in the conference.

Four congregations report preaching services only every other Sunday and one only every four weeks. The others all have services every Sunday. Bible study and prayer meetings are held regularly in eight congregations. Nine congregations have Sunday schools with a total attendance of 1481 pupils and 132 teachers. There is also reported a total contribution to the cause of missions to the sum of $996.68 In this last item two of the largest congregation are not included, because they did not report. We know from other sources that they both contributed large sums, which would probably add fifty per cent. to the total above given.

FROM DEEP RUN, PA.

The occasion of last Thanksgiving Day will long be in blessed remembrance with our people. It was the occasion of the ordination of our beloved pastor, Bro. Allen M. Fretz, to the full pastorate of the church. The services were conducted by Bro. W. S. Gottshall, the former elder of the charge, and Bro. J. S. Moyer. The former preached a stirring and effective sermon on the occasion, taking for his text 1 Tim. 4: 6. He pointed out the reciprocal duties of the pastor and congregation to each other. After the ordination ceremony Bro. Moyer addressed a few well directed words of advice to both pastor and members, after which the now fully installed pastor responded, taking as a motto for himself and his flock the words of Eph. 4: 15. The services were impressive and the united prayers of the assembly ascended to the throne of grace for Divine blessings on his commissioned servant in the Gospel and on us as a people united in His service. Nor did we forget the Pauline injunction to let these our requests be made known with thanksgiving for past blessing which we enjoyed under the faithful pastoral care of Bro. Gottshall and Bro. Fretz. May the Lord make us all ever more grateful for His blessings and more efficient in His service.

On the 9th of this month, Bro. Joseph R. Gottshall, a young man of our congregation highly esteemed for his earnest Christian character, sailed for India to help bear the blessed message of the Gospel to the benighted souls of that great country. He went in company with two others from Moody's Bible Institute, Chicago, where he had been studying for almost a year. When our pastor announced this fact in the meeting of the young people last Sunday evening, at the same time expressing his feelings in the matter, the meeting was much moved, and we remembered the young brother in our prayers. The Lord is answering the prayers of His people to send out laborers into His harvest. May the blessed Master "give testimony unto the word of his grace" by these missionaries.

Deep Run, Dec. 6, 1892.

FROM THE HEREFORD Y. P. S. C. E.

A happy new year to all MENNONITE readers. May the year 1893 be for us all a year of faithful and joyous service for the blessed Master. May we abide in Him day by day and hour by hour throughout the year, bearing much fruit while He protects us against the power of evil. Let us pray honestly: "Empty me of self, dear Saviour, and fill me with thy Spirit."

On Sunday evening, Dec. 11, we had our quarterly consecration meeting. It was led by Bro. A. L. Bechtel and every member present participated. Many were the helpful suggestions expressed on the question, "How may we be lights in the world?" and earnest prayers were made that we might not hide the God-given light under a bushel, but let our good works be seen to the glory of our Father in Heaven. Before the close of the meeting we were much rejoiced by a letter from Mrs. Ella Saw (nee Funk), formerly of this neighborhood, now a missionary in China. How these communications increase our interest in the work of missions, and how our hearts go out in love to those poor heathen people!

Speed away, speed away
On your mission of light!

God bless the missionaries, and O Lord, make us all willing to obey thy call wherever and whenever thou wouldst lead us and use us.

CORRESPONDENT.

FROM THE SUMMERFIELD, ILL., Y. P. S. C. E.

Looking back over the last year, we find many reasons to thank the Lord for the grace which he has so richly bestowed on us. But feeling as though we cannot thank our Heavenly Father enough for his great kindness, we join in with the Psalmist and say: "O Lord my God, I will give thanks unto thee forever," Ps. 30: 12.

Although you have not heard from us as often as from some of our other societies, we are at work nevertheless. Our earnest wish and prayer is that every congregation could be blessed with a C. E. S.

Six of our Young People went to Pulaski, Iowa, on the occasion of the conference and Sunday school convention, and we had expected to meet there some of the Danvers Endeavorers, but in this we were disappointed.

On Sunday, Nov. 13th, we had an interesting programme, consisting of the favorite songs of the different members. The selections were very different. While some songs told us of happiness, others again spoke of deep sorrow and tribulation.

The Lord make us ever more faithful. With sincere regards, L.

A SHARP CRITICISM.

Rev. Joseph Wolff, a converted Jew, was a famous missionary in the early decades of the century. Of him it is related that when in Jerusalem a Jew inquired why he came. "To preach the Gospel of peace," Wolff replied. "Peace," retorted the Jew, "look there at Calvary, where your different sects of Christians would fight for an empty sepulchre if the sword of the Mussulman did not restrain you. When the true Messiah comes he will banish war." He also narrates: "I once gave a Turk the Gospel to read, and pointed him to the fifth chapter of Matthew as showing the beauty of its doctrine. 'But,' said he, 'you Christians are the greatest hypocrites in the world.' 'How so?' 'Why, here it is said, Blessed are the peacemakers, and yet you, more than others, teach us to make war, and are yourselves the greatest warriors on earth! How can you be so shameless?'" An unbelieving Hindoo recently alleged: "Christendom has a fine moral code, but she shows her real principles in her Armstrong guns and whisky distilleries, opium ships and dishonesty."

"Seek good, and not evil, that ye may live; and so the Lord, the God of hosts, shall be with you."

The kind of reform we most need is that which does not go so far away from home to begin work.

MISSION DEPARTMENT.

AMONG THE MOQUIS.

Rev. Christian Krehbiel, president of our Mission Board, and Rev. H. R. Voth, late superintendent of Missions in Indian Territory, visited the Moqui Indians in Arizona with the object of ascertaining whether a mission could be established among these Indians, etc. Brother Krehbiel writes as follows to the Mission Board, after their arrival in Keam's Cannon, Arizona.

Keam's Cannon, Arizona, Nov. 24, 1893.

DEAR BRETHREN!

From Holbrook I have written to Bro. Shelly in regard to our journey that far. At Holbrook we had to wait until Tuesday, November 22nd., for the "Buckboard" to take us to this place. Brother Stauffer came to Holbrook on Sunday evening, to fetch some freight. He too could not leave before Tuesday morning, and it will take him at least till Friday evening to make the journey back. We made the distance (80 miles) with the "Buckboard" in 22 hours. During the day time it was nice and warm, but during the night it got cold, and when we arrived here at 4 o'clock in the morning, we were shaking from the cold. The country through which we passed was covered with stones all along, but when we came nearer to this place we passed through rocky cliffs forming perpendicular walls on either side, from which in some places the rocks projected in such a manner as to threaten to fall down into the valley, which is only one fourth of a mile wide. The roads were narrow and in some places even dangerous.

As this was the first trip which our driver made over this route the horses had to find their own way. This they did remarkably well. But as we, during the night, passed down over these narrow and dangerous places, I found it advisable to get out and walk ahead to show the driver the way.

As we arrived here, early Wednesday morning, we were very kindly received by Mr. and Mrs. Collins and all the other employes here, of whom there are, besides Mr. and Mrs. Collins and brother Stauffer, two men and five women. From Wednesday noon until to-night we visited the country around here as well as the schools, established for the Moqui children at this place. There are at present 102 Moqui children attending these school which are instructed in four different buildings, all built of clay. As the children greeted us in a friendly and decent manner we received the impression that the Moquis are less timid and more approachable than the Arapahoes and Cheyennes. Our future observations in the school rooms and among the older Indians strengthened us in this our belief. In this however we will take into account the very efficient and practical work which the able and experienced Mrs. Collins is doing among these people. Her teaching is not only very practical, but affectionate and christian. This spirit characterizes the whole work done here. We were almost astonished to note the success with which the work is carried on here, and with what has been accomplished in the short period of a little less than three years. Surely an encouraging feature towards establishing a mission among these Indians.

But, as everywhere else, there are dark sides to this picture. We must bear in mind that Keam's Cannon is 80 miles away from any railroad connections, that the roads are exceedingly bad, that there is no grass to be seen along the whole distance, that provisions and everything else is exceedingly high in price, that horses and cows can scarcely be kept, that most of the water is poor, and in some places scarce at that, that buildings, even if built with clay, will come very dear, etc. From this we see that a mission station established here would necessarily cost considerably more money than one in Oklahoma. Besides this the field which appears to be most accessible to us at present is 30 miles distant from here, and missionaries sent there would have to live wholly amongst the Indians, away from all other white people. They would necessarily have to live in a very modest way and have to bear very many privations. Although this would tend to bring them nearer the Indians and afford them the greater opportunity to get acquainted with them and their language, yet we must not forget, that they must make an offering of their conveniences, and even their own lives, in order to enter this field. Only such as feel the consciousness that the Lord has called them hither are able to work with joy and success among this people.

These are some of the impressions I have thus far received. On Monday we intend, with brother Stauffer, to visit some other places, and as my present impressions have to the greater part been received from conversations had with others, they may be different after having viewed the situation ourselves. Mr. Collins advises us to start a mission here and offers us his assistance in doing so. Later more.

C. KREHBIEL.

For the Mennonite.

A SUNDAY AMONG THE WOMEN.

As I was sitting in our little study in our chinese house in this far away city, my thoughts went across the waters to my dear old home America; and I thought perhaps it would interest you to hear how a lady missionary spends her Sunday's with the women.

It is only about four days ago that my husband and I came to this city to live, and as no foreign lady has ever lived here before, the people of course were exceedingly curious to see us. As we had to fix up our house we did not receive callers until Saturday, when a few were allowed to come.

Sunday morning dawned, and our tired bodies were glad for this day of rest. How to spend it, however, we did not quite know. After praying about it we decided it best to open the doors and let the men come in during the morning and the women in the afternoon. Church worship was out of question, as the crowds were so great and no preaching would be possible.

After dinner we went out into our chinese guest hall or chapel, I remaining there to see the women while my husband went out to the door to keep the men out. (It is counted quite impolite for men to go where women are gathered, so they had to be kept back.)

At last all was in rediness, and the women flocked in, and such a crowd I am sure was never seen in your homes in your peaceful country. The expression on the faces of those women was wonderful. Some were fearful, not knowing what I might be like, some were astonished, others again looked friendly, and so one by one came and looked at my dress, which was chinese just like their own, others took hold of my hands, some, of the feet, until I hardly knew which way to stand or turn. Again and again I heard the question asked in rather a peculiar tone "is she civilized or not," and then after hearing me talk they would exclaim "why surely, she speaks like we do and looks just the same," and then they would come nearer, ask questions such as "how old are you, when did you come, have you children, what can you eat, how can you walk and all about my relations from beginning to end."

And thus an hour passed away. All the time they were coming and going, satisfied at last that after all I was not some wonderful object, but just the same as they were.

I was glad when the time came for me to retire. My soul as well as my body was tired, for I seemed to have had no opportunity to preach Jesus, and yet this was the first step leading to it. First win their confidence and then tell them of Jesus and His wonderful love.

How little we realize in what utter darkness of soul these our Sisters in China live! And I would ask you to pray mightily that the doors of these homes may be opened to the Gospel.

Human nature cries "impossible," but faith says, "it shall be done."

After the women had gone, my husband, one native Christian, a gate keeper, and I retired to our little room and there in quietness and peace partook of the Lord's Supper. It was a blessed season and our souls were refreshed and strengthened, and at the close of day we felt that truly God had been with us and given us the joy of the Lord in our Souls.

It is with hope and faith for greater things that we take up our work in this city. We will sow the seed, *He* shall give the increase.

ELLA FUNK SAW,

Lub Hoh, China, Oct. 24., 1892.

THE MOHONK INDIAN MISSION CONFERENCE.

This Conference held at Lake Mohonk, New York, in October last, insisted "that the allotment of lands be persistently and judiciously continued," recommended compulsory education, urged that the Indians be protected from "robbery through deceit and extortion," and that the "principles of the civil service law" should be practically applied to the Indian service, and condemned "the appointment or removal of these officers for patisan reasons." Nearly $2000 was subscribed on the spot for the creation of a fund for the higher education of such Indians as shall prove themselves worthy of such help. They were clearly of the view that the churches should assume the support of the schools under their charge, and refuse to receive Government money in aid thereof; a view already expressed by a number of churches through their ecclesiastical bodies, but which the Roman Catholic Church does not accept, seeing that it makes bitter cry for more of this governnent money, though it already receives by far the greater portion of the total sum appropriated by the Government for these denominational schools,

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At the Ninth Annual Convention of the Christian Alliance, held in New York, $30,000 were collected for its work. Within three months $100,000 have been received, and over 100 missionaries have been sent from the training colleges during the past year to almost all the lands beyond the seas.

It is twenty years since Dr. Mackay, missionary of the Canadian Presbyterian Church, began to labor in North Formosa. The result is in that part of the island at this day, 2605 baptized Christians, 50 native preachers, 2 ordained pastors, and many other workers.

People talk of the sacrifice I have made in spending so much of my life in Africa. Say rather it is a privilege. I never made a sacrifice.—*David Livingstone.*

SUNDAY SCHOOL.

PRECIOUS THOUGHT.

As long as God hath an open ear, we cannot be shut up in trouble. All other weapons may be useless; but prayer is evermore available — no enemy can spike this gun.

POINTS ON THE LESSONS.

Lesson 1.—January 1st.

Returning from the Captivity.—Ezra 1: 1–11.

For seventy years the Jews had suffered the consequences of their disobedience and sin, in the Babylonian captivity. Crushed beneath the oppressor's iron heel, they were still confident that after seventy years the day of their deliverance would come. At last it came. The people had a bitter yet effectual lesson; never again did they relapse into those idolatrous abominations which had wrought their downfall. As in the captivity, so now in the return we find several stages or periods. Our lesson gives the beginning of the first of these periods. From the land of captivity, bondage, degradation and shame the people went forth out of Babylon bearing their preserved treasures with them, with singing and rejoicing, and one of the poets of those times sang:

"When the Lord turned again the captivity of Zion,
We were like them that dream.
Then was our mouth filled with laughter,
And our tongue with singing."—Ps. 126.

The hearts of kings and rulers are in the hands of the Lord, and he turneth them whithersoever he will, to do his purpose for the good of his people. The offer of mercy is still freely made to all; who will may be made free.

Lesson 2.—January 8th.

Rebuilding the Temple.—Ezra 3: 1–13.

The pilgrimage from Babylon to Jerusalem was passed. Then there came a general call for all to gather at Jernsalem, now forsaken and destroyed, to worship the Lord. They had to commence again at the beginning; and the first thing they do is to erect an altar. Let us all learn from this that the worship of God shall command our first attention. True worship is not so much in form and place as in the state of heart and will. The people again came back to the law of Moses; in this lay their safety. It will be a happy day when all Christians learn the same lesson and delight to do the will of God as revealed in his word, and not follow the doctrines, commands and ordinances of men, worshiping, working, giving and praising went together, and the foundations were soon laid. But with the major peel of triumph was the minor strain of sorrow. The people wept—wept for the former splendor; wept when they remembered their sins; wept when they remembered God's mercy. So the church has ever lifted her voice, sorrowful, yet always rejoicing, weeping with them that weep, and rejoicing with them that do rejoice.

Lesson 3.—January 15th.

Encouraging the People.—Hag. 2: 1–9.

In their difficult work surrounded with enemies, the people needed some one who could encourage them. Words of encouragement are great factors in the doing of one's duty. The office of encourager is an important position. This position was held by the prophets Haggai and Zechariah. In our lesson, the former comes to the people and their leaders, Zerubabel and Joshua with the exhortation, to be strong—to go on with the work, that the Lord is with them, and promising that the glory of the latter house should exceed that of the former. The present smallness and feebleness of a good enterprise should never discourage us. If we are under God's command we may go courageously forward in the work. Many of the most successful undertakings in behalf of Christ's church and works of reform have had small and despised beginnings. The Holy Ghost is the great Comforter and encourager of God's people. He comes with—"Now be strong;" "fear ye not;" "I will give glorious results to your work."

Lesson 4.—January 22nd.

Joshua the High Priest.—Zech. 3: 1–10.

Joshua, son of Josedeck was the first high priest after the return from the captivity. Zechariah has a beautiful vision of him as we see in our lesson. Joshua, representing the church, stands before the Lord whom he serves, and has the arch-enemy, resisting him, standing by him. But Joshua has one with him who has power and authority to rebuke Satan. Notice herein the blessing of Christ's church. Joshua is clothed with filthy garments—a symbol of the pollutions of sin, which made him and the people unclean. The Lord clothes his servant with change of raiment—a symbol of justification and sanctification by free grace. For the, "I said" in verse 5. I prefer the "he said," of some ancient authorities and the German, referring to the angel. The angel commands that a fair mitre or official hat be placed on Joshua's head—a symbol of power and authority through the Holy Spirit. Christ the true high priest of whom Joshua was a mere type is promised under the name of the *Branch*. The corner-stone of the temple laid some years before Joshua's time, is a symbol of the precious corner-stone Jesus Christ, with the perfectness—seven eyes of wisdom dwelling in him.

Lesson 5.—January 29th.

The Spirit of the Lord.—Zech. 4: 1–10.

The prophet again has a vision. There was a golden candle stick with a bowl bearing seven lamps thereon, supplied with oil from two olive trees by seven pipes from each tree; or one from each tree to each lamp. The work Zerubabel had begun to do, as all religions work is, was a great mountain before him; but the promise was, it shall become a plain. It only needed a faithful laying of the foundation and true union with him who works not by might or power but by his Spirit. The Spirit of the Lord must permeate the servants of the Lord, as oil fills the lamps, as we see in the vision. Human might and power did not establish God's church, and they cannot destroy it. From age to age his Spirit is an overflowing fountain of life and strength to his servants; it makes them victorious over all opposition, and enables them under his superintending care, to carry farward the work of his spiritual temple in the face of mighty foes. This glorious work shall never cease till its completion amid shonting of, "Grace, grace, unto it."

We have on our table *The Union Golden Text Book* for 1893, published by the *American Sunday School Union*. On each lesson for the year it contains the title with Bible passage, the golden text, the topic with blanks to record sermon for the day. Besides this it contains valuable tables, from the life of Paul, curious Bible facts, and Sunday-school statistics.

THE YOUNG PEOPLE.

At the late Pennsylvania state convention of Christian Endeavor, held at Altoona, the secretary's report showed a list of 2,056 societies, with 107,820 members; an increase of 556 societies and 19,615 members during the past year. Reading was selected for the convention of 1893.

In a recent issue of the *Golden Rule* the official organ of the united society of *Christian Endeavor*, Francis E. Clark, founder of Christian Endeavor movement, answers a number of questions relating to the society, of which we here give a few with his answer:

1. When and where was the first society of Christian Endeavor established?

Ans. February 2nd, 1881, at Portland, Maine, in Williston church.

2. For what purpose?

Ans. For the training of young converts for the duties of church membership, to promote an earnest Christian life among its members, to increase their mutual acquaintance, and to make them more useful in the service of God.

3. What is now the purpose of the society?

Ans. The same as at the beginning,—to train young people for the duties of their own church and denomination. It exists to make young people loyal and efficient members of the church of Christ. Like the Sunday-school, each society is in some local church and in no sense outside of that church.

4. How many societies are there now?

Ans. Over 22,000, with over 1,400,000, members, chiefly found in the United States and Canada, also in Great Britain, Australia, and in all missionary lands.

The Young People's Society of the Deep Run church had a very interesting and edifying Bible reading service on Sunday morning, November 27th. Below we give the Bible reading outline as prepared by the pastor and followed on the occasion.

TOPIC.—*How to be Lights in the world.*

Lesson. Acts 13: 47; Isa. 60: 1–3; Eph. 5: 6–8.

German Hymn — "Wachet auf rift uns die Stimme."

Lesson, prayer, German hymn, "Mir nach spricht Christus unser Held."

I. *First Essential*—The soul itself must be lighted:

1. The need of light, Isa. 60: 2; Eph. 4: 18; John 3: 19.

2. The light needed. God is light, 1 John 1: 5. *Christ is light*, Isa. 49: 6; John 1: 9; John 8: 12. The saving knowledge of Christ, 2 Pet. 1: 19; 2 Cor. 4: 4.

3. How the soul is lighted.—Fear of God, Mal. 4: 2. God must shine in, 2. Cor. 4: 6. Believe in Jesus, John 12: 36, 46. Follow Jesus, John 8: 12. Hymn 104. (Gospel Hymn).

II. *Second Essential.* The lamp bearing the light must be in proper place and condition, where it can give its light, Matt. 5: 14–15. Oil in vessels. Matt. 25: 3–4. Watch and be sober. 1 Thess. 5: 5–8. Jnst, Prov. 4: 18. Blameless, Phil. 2: 15; first part. Wise, Dan. 12: 3. Proper walk, Eph. 5: 8. Hymn 403. (Gospel hymns).

III. *Third Essential.* The light must go where it is needed. In darkness, Matt. 5: 16. In the world, Phil. 2: 15. To the Gentiles, Isa. 42: 6. The command from the great Light, Mark 16: 15. Hymn 65. (Gospel hymns).

The reading was interspersed with remarks on the topic by different members.

Daily living seemeth weary
To the one who never works;
Duty always seemeth dreary
To the one who duty shirks.

Only after hardest striving
Cometh sweet and perfest rest.
Life is found to be worth living
To the one who does his best,

SIX FOES TO AVOID.

Henry Mueller, a pious German, who lived two hundred years ago, used to say, "When I look upon the youth of our day I see six grave-diggers. The first is called 'Drunkenness.' How many kill themselves with excessive drink! The seed must spoil when there is too much moisture. Therefore, young men if you wish to live, give up drinking. The second is called 'Lust.' How many have thereby hastened to death! Is it not true that all that is exposed to fire is ultimately consumed? The third is called 'Wrath.' Sirach says, 'Jealousy and anger shorten life;' and Paul in Galatians places next to each other wrath, strife, and murder. Wrath brings on strife, strife is often the cause of murder. The fourth is called 'Disobedience to Parents.' We know what a blessing the fourth commandment proclaims. He who does not keep it will feel its curse. Dry wood which cannot bend must break. The fifth one is called 'Bad Company.' How many thereby have lost life and soul eternally. Tie a corpse to a living body, and although the living body, cannot bring the dead body back to life, yet the contamiating oder of the corpse will ultimately kill the living. The sixth and the last is called 'Idleness.' It kills a man though he seems alive."

NOBLE YOUNG MANHOOD.

There are many things very attractive to a young man in themselves says a writer in *The Young Man*, many things to which companionship or fashion urges, but about which conscience asks, "Are you sure it is right?" Then is the time for decision. To be right is far more important that to be rich, or to be admired, or to be pleased. Such a principle of action will preserve from many a deadly precipice, to which a doubtful path alluringly leads. Young men should not only save themselves from harm, but others. Especially, they should be helpers of those younger and weaker. Ancient chivalry was proud of giving such protection. Let all young men be knight-errant in the best sense. Let them be protectors of all children, and maidens, and women; guarding them when in danger, denouncing their betrayers, frowning on every action or word which might dishonor or lead to injuring them. Of course, young men will abhor the thought of themselves leading others astray. Young men, hoping one day for a wife who shall be like an "angel in the house," will feel that the purity they expect in her they will in all fairness and honor preserve for her in themselves. A noble, virtuous, industrious young manhood is likely to be followed by a successful maturity and a happy and honored age. For this the absolute requisite is faith in God; a full surrender of body, soul and spirit to His service, through Jesus Christ, the perfect example and all-constraining motive.

"You may be small, but no one can fill your place."

MARRIAGES.

LAPP—OBENAUER.—On December 4th, 1892, at the house of Jacob Eberhard, near Clarence Centre, N. Y., by Jacob Krehbiel, Benjamin J. Lapp, to Mary Obenauer, both of Clarence.

MOYER—KULP.—On December 27th, 1892, by A. B. Shelly, Harvey W. Moyer, of Bingen, Northampton county, Pa., and Lizzie S. Kulp, of Pleasant Valley, Bucks county, Pa.

DEATHS.

STONEBACK.—On October 31st, 1892, in Zieglersville, Pa., Catharine, widow of Francis Stoneback, aged 79 yrs., 1 mos. and 18 days. Interment at Keelors church. Funeral services by W. S. Gottshall and W. B. Fox.

FENSTERMACHER.—On November 4th, 1892, in Schwenksville, Pa., Mary Fenstermacher, aged 63 yrs., 1 mos. and 17 days. Interment at the Schwenksville cemetery. W. S. Gottshall spoke at the house and S. M. K. Huber in the church.

STONEBACK.—On November 13th, 1892, at the residence of M. H. Heimer, in Zieglersville, Pa., of diptheria, Mary Ann Stoneback, daughter of Reuben Stoneback, aged 15 yrs., 2 mos. and 14 days. W. S. Gottshall spoke at the house and W. B. Fox in Keelors church.

DEUSCH.—On November 30th, 1892, in Philadelphia, Pa., Howard Russel, child of Wm. R. C. and Laura Jane Deusch, aged 6 months and 14 days. Funeral services by N. B. Grubb. Interment in Green Mount cemetery.

HARRIS.—On December 2nd, 1892, in Philadelphia, Pa., in the Free Home for Aged Women, Rebecca Harris, aged 97 years. Two years ago, the deceased was baptized on confession of faith, by N. B. Grubb, who since then gave her pastoral care, and at her request, conducted the funeral services at the home where she was an inmate. Interment in Fernwood cemetery.

WALT.—On December 8th, 1892, in Schwenksville, Pa., of paralysis, Samuel S. Walt, aged 79 yrs., 6 mos. and 17 days. Interment at Limerick church. Funeral services by W. S. Gottshall and N. F. Schmidt.

LEISTER.—On December 15, 1892, in Schwenksville, Pa., of dropsy of the heart, Franklin Leister, aged 83 yrs., 9 mos. and 7 days. W. S. Gottshall conducted the funeral services at the house and F. Walz in the Old Goschenhoppen church.

CONTRIBUTIONS ACKNOWLEDGED.

For our Indian Mission received during the month of November.

From the Weierhof congregation, Germany, $13.57; Garden Tp., Kans., Sewing Circle, $26.45; B. F. Welty, Decatur, Ind., Mission collection, $10.00; Newton, Kan. cong. $20.70; Salem and Zion congregations and Sunday-schools, South Dakota, $118.00; H. R. Voth, Mission gifts from Russia, $214.15; Gnadenberg cong., Kans., $11.30; U. Hege, Baden, Germany, $6.25; Eva Ewert, Baretta, S. Dak., $3.00; John Weber, Henderson, Neb., $30.00; Henderson, Neb. cong., $44.61; Henderson Snnday-school, $1.71; Daniel Bucher, Mo., $15.00; Salem cong. O., $18.75; Mission Festival collection, Johannisthal, cong., Kan., $39.00; Anonymus, $10.00; South Germany cong., $25.00; Bruderthal cong. Kan., $75.00; Stiles, Ia., cong., $20.00.

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From West Zion cong. Kan., $16.00; Mary Schantz, N. Y., .50; Pulaski, Ia., cong., $35.00; Gerhard Epp, Neb., $5.00; Berne, Ind. cong. $9.70; Elizabeth Eckert, Neb., $1.00.

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

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HE CARETH FOR ME.

BY MRS. VICTORIA ALEXANDRA STONE.

And doth He care for me?
Oft at the midnight hour I've seen, in dreaming,
Its foreground black and bare, its background bright;
And just half-way between, a cross is gleaming,
Blood-stained and dim upon my wildered sight;
He careth for me.

And doth He care for me?
Oh, heart of mine, be still! sweet rest he giveth;
His angels bright have left the gates ajar;
'Midst all I know that my Redeemer liveth
And I shall dwell in that bright land afar;
He careth for me.

And so, He careth for me!
Bright be the waves upon that sparkling river
And bright the billows on that jasper sea;
Bright be the glory in that grand forever, [be.
And bright that crowning pledge for aye shall
He careth for me.

For the Mennonite.

THE GREAT PROBLEM.

BY JOSEPH S. TAYLOR, PD. D.

The public school system of America is the offspring of religion. It was born in New England of Puritan parents and nurtured in an atmorphere of austere but genuine piety. The Pilgrim fathers built the school house by the side of the church edifice, and taught the rudiments of learning and religion at public expense. The two principal text-dooks used in these schools prior to 1665 were the Bible and the New England Catechism, compiled by Richard Mather.

New York, too, was early in the field of public education. Indeed, it has been shown that New York possessed the first public school in America. It was founded in 1633 and exists to-day. The Dutch West India Company received from the States General of Holland, an order to establish a school in these terms: "To find speedy means to maintain a clergyman and a schoolmaster, in order that divine service and zeal for religion may be planted in that country." It was required that "each house holder and inhabitant should bear such tax and public charge as should be considered proper for their maintenance."

This then was the origin of the great system of public schools of which we boast to-day. It was originally designed to foster religion. It is the child of piety and patriotism.

I have made this preliminary statement for the purpose of contrast. Do you recognize the character and features of the infant in the adult? Do you know an American public school where the Bible is used as a text-book? Do you know any school authorities that regard the teaching of religion in any way the business of a public school? Merely to ask these questions is to answer them in the negative. The public school has gradually grown into favor; has been established by law in every State of the Union; has grown to such colossal proportions that only a few can be found with the temerity to oppose it.

But its character has changed with age and proportions. Religion, which at first was the principal subject in the curriculum, has been entirely banished. Even the formal instruction in morality, without religion, is not required or even permitted in any public school known to the writer. And so we have the "Godless school," equipped for every kind of work in the training of youth, except the most important work, namely, the moral and religious training. The curious fact is that every great educator, modern and ancient, admits that the end of education is ethical; is not to fill a vacuum with knowledge, but to *make men* capable of achievement, with high moral purpose. Yet here we are in the last decade of the Nineteenth century, with a universal public school system, that has *no conscious moral end in view*, but exists ostensively for the education of the head alone. The will and the feelings (conscience), which are even more concerned in the formation of character, have no rights that the public school is bound to respect. This does not mean that there is no moral training done in the school, for you can not separate the soul into "faculties," as the books do it for logical clearness, but every child is influenced by his teacher *as a whole* for good or ill. But it does mean that the public school has not consciously set before it the one great end for which alone it has a right to exist, namely, the moral elevation of the people.

If the school does not make *better* citizens, it is a luxury for the individual rather than an essential for the State, and has no claim on the general support of the community.

The great need of the hour is not so much an enlightened intellect to see the truth, as a quickened conscience to do the right. This truth is impressively set forth by Dr. Strong in his wonderful book, "Our Country." It was stated again on January 1st. of the present year by Prof. Van Holst, author of our "Constitutional History", a man who has studied our institutions for twenty five years, in an address delivered before the First Convocation of the University of Chicago. It was insisted on by Dr. Harris, the United States Commissioner of Education, at the St. Paul Meeting of the National Educational Association, and at the same time and place, by Archbishop Ireland in his famous paper on the Union of Public and Parochial Schools. That it is regarded as the pressing topic of the hour by social and educational philosophers, is proved by the fact that no less than seven books on the subject of moral education in schools were published in 1892. The magazines are full of it, notably the present numbers of the *Forum* and the *Educational Review*.

Briefly stated, the problem is, How to get God back into the public school? The process of transformation from nurseries of religion to anti-religious secular schools has been so slow and insidious that no one seems to have noticed it until it was accomplished. This transformation is the natural result of the character and extent of our foreign immigration, of our notions of political and religious liberty, and of our mad race for wealth. We boast of the "land of the free." We are proud of our non sectarian schools. We are oblivious to the fact that our schools are *free to serve the devil*, but not free to serve God; that they are non sectarian not in the sense of being neutral toward sects, but in the sense of being without any religion. In some schools even the Bible is excluded altogether, while in others, as in this city, it is read, but no one is allowed to add a single word of comment.

We think we are tolerant toward religions, while the fact is, we are simply negligent. It is not in the interest of liberty of conscience that the Bible is so little used in schools, but from sheer indifference. The one great aim of the school has been to fit men and women to earn a livelihood. Religion does not directly minister to bread-winning, and so religion is at a discount among short sighted getters of wealth.

It is high time to call a halt. It is time to bring God back into the public school. The great problem is how to do it. We have Jew and Gentile and Infidel sitting side by side; yet each has a moral and religious nature that needs nurture and training. How shall that training be supplied to the satisfaction of all three and of the state?

It is possible that Archbishop Ireland may some day be recognized as the great moral and religious reformer of his age and country. He has used and advocated a plan that has attracted world-wide attention; and, what is still more important, it has received the sanction of the Pope, and will hereafter be the settled policy of the Roman Catholic church in America. The essence of his plan is that the present parochial schools of the churches shall be hired by the school boards. The teachers now employed therein are to be examined by the public school superintendent, and the text-books are to be there required by law. The understanding is that so long as these teachers do the work as well as others of the same grade, their places shall not be filled by other teachers. In short, from 9 a. m. till 3 p. m., the schools are to be public schools, conducted in every essential according to the requirements of law. After the regular school hours, the church is at liberty to teach religion, *at its own expense*, to such of the pupils as may desire it. It will be seen that if this system were universal, every sect would be able to give religious instruction to its own children, without being compelled to maintain separate schools for secular branches. This would bring God into the school, would not violate the constitution of the United State, would tolerate all religions, and would undoubtedly tend toward the moral uplifting of the nation. In fact, I believe it would be vastly superior to the system now in vogue in Germany, of putting the formal study of the Bible in the ordinary

[*Conclusion on Page 36.*]

THE HOME MISSION WORK OF THE MENNONITE CHURCH.

BY C. H. A. VAN DER SMISSEN.

Since the term "home-mission" is new and broad, we might define the work of which we intend to speak as the care for those in our church who are in spiritual or physical need, not seperating the two sides since they very often coincide. The different departments of this work are,- Preaching by a home missionary, caring for churches which have no minister, or aiding poor congregations, and caring for the poor, the sick, the widows, and the orphans.

As far as preaching by a home missionary is concerned, it coincides during the time of the apostles with the mission work, as now in heathen countries home and foreign mission are one and inseparable.

With our forefathers before the reformation, the Waldenses, we find the institution of the apostles, twelve messengers, called friends of God, who visited the congregations and single members and ministered unto them the word of God, which at that time was very scarce. By this institution the hunger for spiritual food was in a measure satisfied and at the same time a bond of love and friendship united the scattered churches.

At the time of the reformation in 1527 the large assembly of old evangelical baptists, generally called anabaptists, at Augsburg sent out seventy apostles, who spread the gospel in different regions; fierce persecution also drove the preachers from one congregation to the other, from one region to the other. Menno himself traveled very much; we find him nowhere, now there and again somewhere else—in Holland, Friesland, Cologne, Wismar, Prussia and Holstein. Of Leonhard or Leenert Bouwens we have a list of 74 places in which he baptized 6506 persons.

Later on we find no real home missionaries anymore; but in the Netherlands and in Prussia, as well as later in Russia, congregations which had no minister were visited and ministered to by ministers of other congregations. Riis says in 1743: "The society of the Frisians has a yearly meeting, where they counsel how to help the needy congregations, especially those, who have no teacher (religious), or who can not collect among themselves the yearly expenses of the congregation. On account of the first every one of the ministers of the other congregations are charged with a number of sermons which he must preach in such congregations, that have no minister. As far as the second class is concerned, a sufficient supply is granted them from the contributions of the wealthier congregations. The teachers of the congregation state their expenses when in the previous year they have traveled in order to supply the services in those congregations which have no teacher, and a tax is laid on all congregations to supply the five deacons with the money for the needed expenses, and they pay all expenses ordered by the synod." He says further: "Also among the Flœmish and Waterlanders are several such societies."

Through the visits of different ministers the bond of brotherly love was renewed again and again, until when the spirit of home mission revived in other denominations, our congregations and conferences also became conscious once more of their responsibility toward scattered members, toward congregations without ministers, as well as toward each other, and special men were again appointed for the home mission work as in Baden, Russia and America.

So now we slowly return to the point where our forefathers before and at the time of the reformation stood working consciously and systematically. The blessings of this part of the home mission work of our church since its revival show themselves evidently, that even congregations and conferences, which are as yet opposed to foreign mission, have begun with sending out ministers to travel through the congregations and visit scattered members, and not without good results.

The preaching of a visiting minister whether a man specially called to this work and devoting his whole time to it like those called apostles by our fathers, or a stationed minister, who for a time undertakes this task, has the effect, that the congregations get acquainted with one another, many prejudices disappear, love by common work grows, and above all, that which is ready to die is revived and the scattered is gathered and united.

As concerning the work of charity in the congregations, Bro. H. G. Mannhardt in his short but comprehensive article on home mission of our church in his Yearbook of 1888 cites the following interesting passage out of Menno Simon's works. As "an answer to the accusation that we have communion of property" Menno writes: "This accusation is false and without any truth whatever. We do not teach nor practice the communion of property, but we teach and testify with the word of the Lord. that all true Christians are members of one body, by one spirit baptized unto one body, partaking of one bread and having one God and one Lord. And if that is true, then it is Christ-like and right, that they love each other with divine love, and that one member care for the other, for both scripture and nature teach thus. Dear readers, it is no way and no custom, that a prudent and rational man cares for the clothing of one half of his body and leaves the other needy and naked, but such a one cares for all his members. Thus it ought to be among those, who are the church and the body of the Lord. All who are born of God, gifted and filled with the Spirit of the Lord, are ready for love's sake, not only to serve their neighbors with money and property, but also in imitation of our Master with life and blood. They show charity and love, as much as they can. They do not allow a beggar among them; they receive strangers into their houses; they comfort the sorrowful and break their bread to the hungry. See such communion we teach and not that one shall take and possess the land and property of the other. This love, charity and communion we teach and practice now for seventeen years in this way. Everlasting gratitude be to the Lord, that no pious one, or the children of any pious one, who were left, when they were brought to us, have begged among us, though our property for the most part has been robbed, and is robbed every day, many a pious father and mother is killed by fire, water and the sword, and we have no safe place to live, as one might say, besides the times being hard and everything dear. If this is not acting christian-like and doing right, we might as well let go the whole gospel and our christian name and say the life of all pious is nothing but phantasm and a dream. This I write to shame our calumniators, because they in their bitterness are so blinded, that they change the good into bad." The care for the poor, sick, widows and orphaus can not well be separated, since they went hand in hand with each other. Ot the Beghards and Beguines before 1375 Dr. Keller in his book, "The Reformation," says: "They had under the name of brethren and sisters a common household, and lived together keeping a certain custom in outward things. They called themselves "poor of Christ." Originally these Beghards or Beguines according to a sure tradition were only poor, weak persons, who had no home, and found in the convent lodging, fuel and light without expense. In order to earn the rest of their living, they used to work according to their mental and physical ability, the women with weaving, spinning etc., the men with manual labor, also with copying, educating children, etc. To beg was prohibited by their principles."

"During their better times the inhabitants of the ladies' convent found their special calling in nursing the sick as well inside as outside of their settlement. This is told us especially of the Beguines at Antwerp about 1220. In the Netherlands the convents used to have special outbuildings, which were called "domus hospitalis" (hospice) or "infirmaria" (hospital) In these, as Mosheim relates, the homeless, poor and sick were cared for by the sisters. It is remarkable, that the name Beguine is used directly in the sense of nurse and that the Beguinage entirely corresponds to the deaconess home. In the beginning the later name was not used for the convents, but the name "house of God."

It is ascertained by documents, that in the Waldensian church since at least 1218, convents of entirely the same character were in existence. Out of the epistle of the "Italian poor" of 1230 it is plain, that "congregationes laborantium," i. e. houses, in which poor people found their common subsistence, were in use among them.

In the teachings and constitution of the church of the Waldenses, such poorhouses and charity workhouses have always had a well founded existence. The principle, that in the "congregation of Christ" there ought to be no one, who is needy and obliged to beg, had attained with the brethren the character of a dogma and a religious duty. To realize this teaching the thought arose, to arrange by means of pious legacies working houses for infirm and sick persons, and so we see that those people, never built a church, without establishing alongside of it a convent of that kind. Yea even where they were hindered by their enemies to build houses of worship, they established those "houses of God," in order, as they said, to erect a temple of God out of the souls of men. The Waldenses at that time were often called "the good people," on account of their charity. They said, it was better to clothe the poor, than to ornament the walls of a church.

Having such testimony for the time before the reformation, and Menno's testimony at the time of the reformation, not to speak of the general communism of the Hutten brethren in Moravia, the question is, how have the descendants preserved the inheritance of their forefathers?

Riis says of the Frisian congregation in Amsterdam in 1743: It can well supply the sustenance and need of the brethren. It has no orphanage, but gives the children, who have lost their parents, to members of the congregation and pays appropriately for them. But for old and poor people a lodging is prepared.

In the Flœmish and Waterlander Mennonite congregations in Amsterdam the care of the orphans and of poor people receive the same attention. In both places cash is given to the poor. The congregation of the "Lamb" in Amsterdam has a well provided orphanage and another poorhouse besides."

"There are found beside these Amsterdam congregations many others in the united Netherlands, which do not lack in good institutions for the best of the whole society and of the poor, and with whom are found orphanages and public libraries."

In Germany there used to be and partly are yet houses for the purpose of caring for the poor, the orphans or the sick, near the churches at Neuwied, Crefeld, Friedrichstadt, Danzig, Ladekopp, Orlofferfeld, Tiegenhagen, Blumenort, Heubuden, Elbing, Obergruppe, Schoensee, Norden, Emden and Mœmpelgart (Montbeliard.) It is to be regretted, that the Yearbook of 1888 does not report whether any and how many such houses for the poor, orphans or sick are yet in our dutch congregations, but the list of congregations in Germany, which have yet the houses, some also the institutions for caring for the poor, sick and orphans, shows with the testimonies of 1743 from Holland, that our congregations are very much interested in caring for such.

Now we come to the ways and means, by which the congregations provided for their charge. In the apostolic church we find deacons and deaconesses. With the Waldenses we find instead of the deaconesses the Beguines, which did not call themselves by that name. In our congregations we find up to this century and even later and in some congregations in Holland up to the present day besides the deacons also deaconesses.

Bro. H. van der Smissed, editor of the "Mennonitische Blætter" writes on this point in No. 10, 1886: "The father of the institution of evangelical deaconesses, pastor Theodor Fliedner, received the firrt impulse for this work in Holland, where in the Mennonite congregations of Amsterdam he found the institution of deaconesses." He wrote on this point in the year 1829: "This laudable and Christian institution ought by right be imitated by the other evangelical denominations. The apostolic church already introduced the office of deaconesses, well aware that the tender womanly feeling and the womanly tact for alleviating physical and spiritual need especially in their own sex can never be replaced by the care of men. Why has the later church not retained this institution?" Professor de Hoop Scheffer has ascertained the fact, that this institution existed from the beginning in our congregations. In 1549 we find a deaconess in Lawarden. In Altona we know of two deaconesses which long worked in the congregation as "dienaress." The one died 1629, the other 1672.

The German confession of faith of 1664, probably a translation of the Dortrecht confession, says about the deacons and deaconesses: "And that they (the bishops or pastors) should carefully watch especially every one among his own, over which he has the supervision, that all cities shall be well provided and cared for with deacons, (to observe and care for the poor) who shall receive the help and alms and again as it is right, faithfully distribute them with all honesty to the poor saints, who are needy. And that also honorable old widows ought to be elected and ordained as servants (deaconesses) that they together with the deacons visit, comfort and care for the poor, weak, sick, sorrowful and needy also the widows and orphans, and that they further help to take care of the necessary things of the congregation as much as is in their power."

Van Schyn 1744 says in his history of the Mennonites (page 81): "The largest congregations had also deaconesses." "In Germany it was the congregation at Danzig, which preserved this institution the longest since up to the year 1810 the office of a deaconess was always filled The last deaconess was the widow Magdalena van Kampen. who was elected for this office in 1788 and died in 1810."

From the above we see, that our denomination from the beginning up to the present time has preserved this apostolic institution, and it would be worth while to consider, whether our forefathers with this institution of deaconesses in the congregation did not come nearet to the biblical ideal, than the present deaconess homes, beneficial as the latter under existing circumstances are; as a deaconess home for the training of deaconesses for the congregtion is really necessary and beneficial.

As far as the work of the deaconesses is concerned, it consisted in the care for the poor, the widows and orphans, partly, where the feet washing was observed, in helping the lady members at the feet washing, as a very interesting picture in van Schyn's history of the Mennonites of 1744 shows. The other four pictures of that work representing baptism and the Lord's supper in different churches, are also very characteristic.

"To-day," Br. H. v. d. Smissen says, "their duty in the dutch congregations is either the nursing and care of the sick or where there are infirmaries or orphanages the supervision of such and the distribution of clothing to needy members of the congregation."

Whether in our churches in America there have ever been deaconesses, would be difficult to ascertain, but the "christliche Gemuethsgespræch" of 1769, printed in Ephrata, Pennsylvania, says in question 83: "What office is in the congregation called helper and governors?" Answer: "They are such men, and in such service, that they besides the teacher have the care of such occurrences which in the congregation do not concern the ministerial office, and have to be attended to for the welfare of the congregation, especially of the poor, of widows and orphans, needy, weak and infirm people, so that no one suffers want: who take care of the alms which are given and distribute them to the needy etc. Of which service also the honorable old women ought not to withdraw themselves, as we see 1 Tim. 3, v. 7–12, and Titus 2, v. 3. Which women especially when there is strife shall help to right matters among the members in the congregations. 1 Cor. 6."

Beside in this way in their own congregations our members also participated as the most prominent patrons in all works of home mission in other denominations. Already in the German "Christenthumsgesellschaft" many of our most prominent members took part, and where an orphanage, a reform school, a deaconess home, or anything of the kind was founded near our congregations our members did lend and do lend their aid in the most liberal manner.

As belonging to the home mission we must consider those societies which were founded with the intention of collecting money in the Netherlands and to send it to the suffering brethren abroad, as this was done especially during the time of the persecution in Switzerland and in the palatinate. It was thus made possible for the Persecuted brethren to emigrate to America. In a short time 50 000 florins were contributed for that purpose. The dutch brethren aided also not only the poorer congregations in Holland and contributed to the salary of their ministers, but they gave and give yet money for that purpose to poor congregations in Germany.

If we take a review of the works of home mission in our congregations at the present time, we find in the Netherlands, in some churches, houses for the poor and the orphans, also deaconesses, we find funds for the aid of widows of ministers and honorably retired ministers, for the aid of needy brethren abroad and poor congregations at home and abroad. also a large orphanage in Rotterdam, which was newly erected by architect van der Smissen. Libraries we find in most churches, in Amsterdam the largest and most important of our denomination. The Theological Seminary in Amsterdam may also be named in this connection since it pertains in a certain sense to home mission.

In Germany there is the institute on the "Weierhof" in the Palatinate, as well as the aid-fund there. In Baden there are two, sometimes more home missionaries. In Crefeld there is an orphanage. In the Prussian congregations there are the haspitals for the poor, the sick and the orphans. In Russia there is the central school and the institution for deaf and dumb. Is there any suffering anywhere in our congregations, the others help them willingly and liberally in spite of many differences.

In America there is the school in Halstead, Kansas, and the Bethel College near Newton is soon to be finished. The necessity of good books ank papers is supplied by the Central Publishing House in Berne, Indiana, and the Mennonite Publishing Company, Elkhart, Indiana. The General Conference has a home missionary constantly in the field and once in a while appoint ministers for a short time to travel. Every District conference under the General Conference has a committee for home mission or evangelization, the names and duties of these differ a little. With the old brethren we find an evangelization committee, which works through ministers appointed for a time for this work.

The field of home mission even in our church is a large one. After having recognized the importance of the publication, and the work of traveling ministers, and since schools are being built, the cause of the orphans and deaconesses requires our attention next.

There is the Leisy Orphan Aid Fund to begin with. What we need in America is a deaconess home with full course of training in connection with an orphanage in which orphans of small congregations could be educated, and for each large congregation two deaconesses, one for nursing the sick and one as mother of the orphans and infant class teacher.

May the Lord show us also in the home mission the extent of the work and of our responsibilities, in order that we may find willing hearts and willing hands to do his work among us.

Some one has said that truth is like salt; it bites only where there is a wound; and it is a powerful antidote against corruption. It is for us to apply truth to society as salt to the meat we would preserve. It is the truth that saves; but how can it do this work unless we put it into contact with that which is to be saved?

Upon what does the success of the liquor traffic depend? Upon debased manhood, degraded womanhood, defrauded childhood. It holds a mortgage over every cradle; a deed written in heart's blood over every human life. Shall mothers hear this and remain silent? Shall fathers know this and remain indifferent.—*New York Tribune.*

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, ALLEN M FRETZ, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., FEBRUARY, 1893.

MINISTERIAL CONFERENCE REPORT.

The winter session of the ministerial conference of the Eastern Conference District was held in Philadelphia, Tuesday, January 10, 1893.

Opening devotional exercises were conducted by A. S. Shelly. The lesson was the 84 Psalm. The chairman, N. B. Grubb then introduced the programme, and A. M. Fretz was chosen secretary. The following ministers were present and participated in the deliberations: A. B. Shelly, J. S. Moyer, N. B. Grubb, W. S. Gottshall, A. S. Shelly and A. M. Fretz.

The fourth topic on the programme :— *The claims of the prophetical parts of the Bible on the minister's attention in his study and preaching*, was first considered. J. S. Moyer read a paper on the topid; he said :—The prophetical parts of the Scriptures fall into two parts—*fulfilled* and *unfulfilled*. To understand and teach concerning the prophecies the minister must study them. The prophecies of the Old Testament must necessarily be studied to fully understand the New Testament Since there is so much speculation concerning the prophecies, we should not be unconcerned as regarding unfulfilled prophecies. We should heed the signs of the time. In our preaching we should (1) not make a hobby of prophetical preaching; (2) not be entirely silent in the matter; (3) as far as the word of God is clear in its prophecies, we should not refrain from preaching them; (4) not spiritualize too much; (5) seek to distinguish between fulfilled and unfulfilled prophecies.

A. B. Shelly and A. S. Shelly made remarks in the general discussion of the topic.

H G. Allebach then read a paper on the topic:— *The minister a Shepherd, and the relation between himself and his flock.* The relation of the minister to his congregation has long ago ceased to be exactly that of a shepherd to his flock. In these days of educated laymen the pastor is no longer the all-important figure. The congregation is now the governing power, the minister merely a servant. The present church government is democratic, not monarchical as the shepherd and sheep government implies. Jesus is the Shepherd—the Good Shepherd. But though a pastor may not be a shepherd in the strict sense of the term, there is still an important sense in which he is. While he cannot lead his flock as regards their outward discipline, he can, he must be, their spiritual leader. He must learn from the Good Shepherd. He must lead his flock to become more Christ-like. A soul well grounded in Christ, and only such a soul will grow in grace. The pastor must teach the weak to become strong, the strong self-willed to become meek. He should be a silent monitor to the careless and unconcerned.

AFTERNOON SESSION, 1.30.

Hymn 322 was sung and prayer offered by A. M. Fretz.

The first topic on the programme was then continued with a paper by A. S. Shelly. Shepherd, is a very expressive term, for a minister full of tender thoughts and feeling. Congregation means a flock. Where a flock is, there should be a shepherd. The pastor is a shepherd, as he feeds his flock. This is his first and foremost duty. He feeds with spiritual food. All other duties toward the flock are subsidiary and supplementary. He watches over his flock against their enemies. The relation between the pastor and his flock is dissimilar to that of the Good Shepherd, in that he is not the owner of the flock. The ownership belongs to Jesus alone. He himself is one of the flock. Still he must have the same spirit as the Good Shepherd. He must know every member of the flock and have won their confidence. He must be known of them, and stand in close relation with them. The pastor is *a* shepherd, not *The* Shepherd.

The pastor as a leader, was the next topic considered. W. S Gottshall read a paper on the same. The pastor is more than a shepherd, he is also a leader. The oriental shepherd is a beautiful figure of the pastor of a congregation. Circumstances in the church of to-day, such as looseness of religious principles and a tendency to worldliness seem to demand a more despotic leadership. Reference was made to the many evils and sins the church had to contend with; these could better be overcome if the minister could exercise more power. The minister is the earthly representative of the Great Leader. If he was a more despotic leader, the work in the church would prosper better; missionary work would prosper better. The leader should take an interest in his congregation and in their work and in turn should receive their financial support. The Y. P S. C. E. are exercising a good influence in this direction; they are bound to be loyal to their leader.

A. M. Fretz, followed with a short paper on the same topic. The office of a pastor is one of manifold duties, obligations and responsibilties. Among the many duties falling upon him is that of a spiritual leader. As such he must be called by the Great Leader and Commander.

I. His *Work* as leader. 1. To lead to Jesus, the source and centre of all our pastoral work. 2. To life. 3. To sustenance of life. He is to lead in (1) Spiritual living; (2) Church duties; (3) Progressive church work. He is to lead by (1) His words—words of warning, advice, and instruction; (2) His example in work, in life; (3) He must lead as he is led—by the Holy Ghost. II. The peculiar characteristics of the pastor as a leader may be included in the following acrostic: Trust, humility, earnestness. Love, energy, ability, devotedness, exemplification and resignation.

These two topics were then taken up in general discussion. All the members took a part and many good and practical thoughts were brought out.

A. B Shelly then gave an address on the topic: *The pastor at the funeral. His duty to the bereaved family before and after.* He said: Since circumstances are varied, the duties are correspondingly varied, hence we cannot make set rules to govern the pastor at funerals Circumstances may require that the minister visit the family, and give directions concerning the burial before the funeral. It is a generally accepted idea that the pastor should be a comforter. This, if possible, he may do before the funeral. This too he should do at, and after the funeral Care should be taken not to comfort by expressions of hope for the departed where there is no ground for hope. He may by this do more harm than good if he is not careful. He should not make it a practice to eulogize too much. If the deceased had certain good qualities worthy to be followed, he may hold them forth as examples. As a rule harsh and severe preaching against sin will not do much good to the bereaved and often does much harm. The preaching of repentance and conversion at funerals is, as a rule, not productive of much good. We may learn from the doctor; he gives prescriptions as the case may need. The word of God has the only balsam for wounded hearts. Job 2: 13, gives us a manner of comforting that is often the best to be followed.

In the general discussion which followed all took an active part, and numerous incidents showing the minister's influence at funerals were cited.

In our deliberations we missed the cheerful face, and sound advice of our aged Brother J. H. Oberholtzer, but this loss was in part amended by the following letter read by the chairman :

PERKASIE, PA., Jan. 10th, 1893.

Dear Brethren of the *Ministerial Conference*: The Lord be with us all—Amen. To-day, the 10th of January, 1893, is my 85th birthday.—Now beloved brethren, I presume you have met in our great City of Philadelphia for the purpose of considering some church questions. In such I always took ample part, but now as I am old and in many respects feeble, this may, as I hope, be a justifying reason for my abscence. My confidence in your integrity, your ability and your moral judgment prompts me to trust in full in our Ministerial Conference, and therefore hope you will in a brotherly way, excuse the old grandpa who now is a few hours in his eighty-fifth year of age and in the fifty-first year of his Gospel work. The God of Hosts be and remain with us all unto the end.

Yours in Christ,

JOHN H. OBERHOLTZER.

The letter was received with due regards, and directed to be entered on the minutes. The secretary was also directed to respond to the aged brother's letter in behalf of the conference.

The next meeting is to be held at Hereford on May 1st, the day preceding the next meeting of the regular semi-annual conference. The pastor A. S. Shelly is to arrange the programme and issue the call for the meeting.

Conference closed with prayer and benediction. ALLEN M. FRETZ, *Secretary.*

THE GREAT PROBLEM.—*Concluded.*

curriculum of schools. There is no evidence that this compulsory teaching of religion has any marked effect in spiritualizing the masses of Germany; for that country is to-day the home of infidelity, while nowhere else is the letter of the Bible so universally understood. Bishop Ireland's plan would give the teaching of religion into the hands of the church, whose only function is to do just that.

The question of ways and means is at present premature. What we need first of all is a general recognition of the dangers of the present system, and the need of religious and moral training in the schools, where children spend the plastic years of their lives and receive impressions that determine their individual characters and the destiny of the Nation. It is as a poor contribution to the agitation desired that this paper is offered to the readers of the MENNONITE.

A PLEASANT VISIT.

It was the writer's happy privilege recently to spend a few days with the good people of the Philadelphia congregation and their devoted pastor, Bro. N. B. Grubb. They were days of severe cold weather. but in strong contrast with the freezing temperature outside was the warm welcome met everywhere in the homes and hearts of the dear Christian friends. Coming there in the afternoon of Saturday January 7th, I gladly accepted an invitation to attend, as a privileged spectator, a business meeting of an organization formed for the object of maintaining a reading room for young men in the section of the city where the church of this congregation is located. The project is to be carried on by the united efforts of the Young People's Societies in that part of the city and I was pleased to note the substantial support given the movement by the Mennonite society as well as the prominent part taken by its representatives in the conduct of the business. Efforts thus put forth for the social and moral salvation of the young will not be without God's blessing Such institutions are the practical outworking of a practical Christianity—the only kind of Christianity that is worth any thing as a saving force in the world.

On Sunday I had the satisfaction of joining the congregation in breaking the spiritual bread of the word and the commorative bread of the Lord's Supper. Beginning with the Sunday-school in the morning and continuing through the communion services in the morning, the visiting of the sick in the afternoon, the Young People's Society Prayer Meeting and the English communion services in the evening, it was a day full of rich blessings to us all. Notwithstanding that to many of the members I was a stranger by face and they to me, I felt myself quite at home among them. There was the recognition of a spiritual relationship which makes the knowing of faces of little account. At the table of the Lord as well as in His service, those that own Him their Master may meet in blessed fellowship.

The congregation is steadily increasing in numbers as well as in usefulness. I had the pleasure of seeing two persons formally united with the congregation at the Sunday evening service, one of them for the first time putting himself decisively on the Lord's side and receiving Christian baptism at the hands of the pastor. May the Lord give grace to the faithful performance of the vows thus solemnly made. May He keep us faithful to the end till we may reunite around His table in His Kingdom.

"When Jesus comes to reward His servants,
Whether it be noon or night;
Faithful to Him will He find us watching,
With our lamps all trimmed and bright?"

ANTHONY S. SHELLY.

A SEASON OF REFRESHING IN THE PHILADELPHIA CONGREGATION.

It gives us pleasure to be privileged to share with our sister churches and God's people in general, in the blessings which He so abundantly showers upon those who love and serve Him. The Holiday season came and is past, and we feel grateful to our Heavenly Father for the joys and blessings He has granted us during this season of joy and gladness. We also feel, being moved by the spirit of brotherly love, to extend this joy to our friends through the columns of the Mennonite.

As usual preparations were made for Christmas day, and our programme was a follows :

Christmas being also the Sabbath day we had German services in the morning which were preceded by the regular Sunday-school. In the afternoon the Infant department of the school had their Christmas entertainment, and in the evening the regular services were again held preceeded by the Y. P. S. C. E. prayer meeting which was also a consecration service. All these services were suitably arranged for the anniversary of the birth of our Saviour. In connection with the evening services some new members were received into the church.

Monday evening, December 26th, the Intermediate and Adult department of the Sunday school had their Christmas entertainment, the programme consisting of speaking by the scholars and others, interspersed with singing. All these services were well attended and we believe were blessed.

On the evening of December 30th, the yearly congregational meeting was held. Among other business that was transacted, was the choice of a deacon to fill the vacancy that occurred through the death of Bro. S'eifer last year. This choice fell upon Reuben R. Strunk. At this meeting it was also decided to have the morning services of every last Sunday in the month, in the English language instead of German as heretofore.

Beginning with New Year a series of Gospel meetings was started to last for the entire week. These meetings were conducted by the Pastor with the exception of Tuesday evening, when Rev. Allen of the Fifth Moravian church filled the pulpit. Friday evening there were special preparatory services to the Lord's supper, which was celebrated an Sunday, January 8th. Communion services were held both morning and evening, and a goodly number partook of the symbols of the broken body and the shed blood. It pleased us to have with us during these solemn services the Rev. A. S. Shelly, of Bally, Pa In the afternoon of said day the supper was also brought to six of our members in their homes, who could not come to God's house on account of physical inability. Here too we could realize that Jesus is truly the great Physician.

Monday, Tuesday and Wednesday evenings following we were very much encouraged by the inspiring addresses by the brethren who had come to the city to attend the Ministerial Conference.

Sunday morning, January 15th, in connection with the regular services the newly elected deacon was installed. The services were simple and impressive. May the Lord bless all these meeting and every one who has visited them.

CORRESPONDENT.

FROM UPPER MILFORD, PA.

The birthday mission box was open for one year and received as far as the writer knows a birthday contribution from every member of the Sunday school. On Saturday evening, January 28th, a mission festival was held and one of the exercises of the evening was the opening of the box and counting the money. The Superintendent had previously given the members of the school an opportunity to guess at the amount of the box's contents, and these guesses had been recorded by the secretary. When counted it was found to be $22.25.

One of our superintendents, on the plea that some one else should have a turn at the work, declined a re-election at the annual congregational meeting and then the choice for his place fell on Albanus Shelly, who is now the assistant superintendent with Wm. M. Gehman as principal.

The congregation and especially the choir are very sorry to lose their efficient choir leader, Mr. Daniel Berky, who is about to move away to Richlandtown. The congregation will lose two more valued members, Mr. and Mrs. Daniel Stauffer by removal to Quakertown Mr. Stauffer was for three years a faithful officer of the congregation as trustee.

The officers of the Lehigh County Sunday School Association have accepted the invitation of this school to hold a convention in this church. Thursday afternoon and evening, February 23th, is the time fixed for the convention and the programme will soon be out. We invite all Sunday-school workers and friends of the cause to attend and assist in making it under God's blessing a profitable convention.

GENERAL CHURCH INTELLIGENCE.

Chicago has upward of seventy distinct charitable organizations.

In Chicago alone 26 papers are published in the various Scandinavian tongues, and in Minniapolis 16 more.

It is said that out of every 100 heathen converts one becomes a missionary, but only one out of every 5000 Christians born and reared in Christian lands, except in the Moravian church, which has one missionary to every 65 members at home.

Of the 7,000,000 negroes living in the United States 2,379,100 are communicant church members. Of these the Baptists claim more than one half, viz. 1,230,516. 722.964 belong to the different branches of the Methodist church, and 110,000 are reported as Roman Catholics.

The first Lutheran church of Chicago has lately connected itself with the Congregationalists, and now bears the name, First Evangelical Lutheran Congregational church. The church has a membership of 80 members and posseses a church property valued at $20,000.

The Lutheran Church General Council reports $14,474 received for foreign missions during the year ending September 30th, 1892. The India Mission embraces 4 principal stations and 149 out stations, with 4 male and 6 female missionaries, 2 native pastors and 91 teachers, evangelists, etc. The number of communicants is 1205, and of adherents 3388. In the 84 schools 1465 pupils are receiving instruction.

Up to a short time ago the United Society officials knew of no Christian Endeavor societies in Madagascar; now they know of 30. A few weeks ago Secretary Baer knew of no societies in France; now word has come that the good seed has quietly grown there, and has sprung up in several Parisian "Societes d'Activite Cretienne," as well as societies at St. Quentin, Les Ternes, and elsewhere.

A country parson, after having preached an impressive and earnest sermon on self righteousness, was anxious to know what the effects of his sermon might be. Without having long to wait to ascertain what impression his sermon had made upon at least *one* of his hearers, an old woman came to him and said, "O, if only all people were like you and I, how much better the world would be." He could see at once what impression his sermon had left upon this "good" old mother.

MISSION DEPARTMENT.

ANNUAL REPORT OF THE MENNONITE MISSION BOARD.

Our work for 1892 was principally the same as reported for 1891, with the addition of some more active missionary work among the older Indians, mainly among the Cheyennes. During the spring of 1891 our board sent out Rev. R. Petter and wife to do missionary work among the Cheyennes. They, at their arrival on their field of labor, immediately began the study of the Cheyenne language, believing, that by being able to converse with the Indians in their own tongue, they can more easily gain their confidence and make a more lasting impression upon them. That in this their belief they were correct the results have substantially proven. Brother and sister Petter have made sufficient progress in the study of the language, as to have been able, to some extent during the past year, to converse with the Indians, and to read certain passages of Scripture to them in their own language. The Indians were not only willing to listen to what was spoken and read to them, but many of them manifested an earnest desire of being told of God and of having the "book of God" read to them. Some of them came from a long distance and requested brother and sister Petter to visit them in their camps and tell them of God, etc.

A change appears to be coming on in regard to the religious state of these Indians. They are beginning to see the vanity of their old religious practices. They are seeking after something better. They are grasping at different things. But as a rule, they take a hold of that which is most in accordance with their own deluded ideas and which agrees best with their depraved natures. This to a great extent accounts for their late "Messiah Craze," and their religious dances, as they are now more universally had than before. The Word of God, the religion of Christ, they have thus far not been willing to accept, because they do not meet with the approval of their carnal minds and sinful natures. They still hope to find that which they seek in some way more agreeable to them, without leaving their sinful, superstitious and ungodly ways and becoming the followers of Christ. But as their newer modes of worship must ultimately prove as vain and worthless to them as their old religion did, we have reason to believe, that the time is approaching when many of these Indians will come to see, that it is the *Christian* religion that exalteth a people, and that will give them that peace of heart after which they are longing, and that, as a consequence, they will accept it as their religion. To convince them of this fact is the object of our mission among them. And in the measure that the Christian church succeeds in christianizing the Indian, the vexed Indian question, which has for so long a time occupied the minds of philanthropists, will be successfully solved, in as much as a truly christianized Indian will also be a civilized Indian; whereas a civilization without Christianity will never fully accomplish its object.

Our Mission-schools have been continued during the year the same as before. Our school at Cantonment was well filled with pupils the year round. At Darlington, on the contrary, the number of pupils was comparatively small, owing to the fact, that the government schools in the vicinity have been greatly enlarged and improved, and in consequence a greater number of pupils than formerly were drawn to these schools. In consequence of the difficulty experienced in procuring a sufficient number of pupils for our Darlington school, our board has had under consideration the plan of converting the school buildings at Darlington into a hospital for the treatment of sick and disabled Indians. This idea has however not yet been fully consummated. A small beginning has however been made by arranging and furnishing a room and appointing a man to nurse sick Indians.

The children attending our schools have made good progress in their studies, and their deportment was in general good. The teachers in charge of the different schools repeatedly reported of the good progress and the good conduct of their pupils.

A number of changes in the personnel at our schools have taken place during the year. Owing to his impaired health a leave of absence was given to Rev. H. R. Voth, the superintendent of our mission. He made use of this by making a journey to Europe and Palestine. After about seven months absence he returned with his health greatly improved. During his absence, and until the present, Rev. J. S. Krehbiel has been filling his place as acting superintendent of missions. Other changes have also taken place, some of our old workers having left and others in turn having taken their places. This frequent change of workers our board deplores, but it could not be avoided. The longer one is among the Indians, the better he gets acquainted with their nature and their habits and the better he is enabled properly to deal with them.

By the allotment of the land in severalty and the settlement of the Indians on their lands, some material changes have been brought about. One of these is the necessity of having mission stations established at different places where larger colonies of Indians are located. One such station has been begun during the past year in the vicinity of the Red Hills, about midway between Darlington and Cantonment. Here brother J. S. Krehbiel with his wife are stationed and are working among the Indians around them. Rev. J. J. Kliewer and wife are working in a similar manner among the Indians settled along the Washita river. They are working principally among the Arapahoes, while brother Petter is working among the Cheyennes.

As under the new regime the government is providing for the intellectual training of the young Indian; it is not the object of our board to establish schools in connection with these new stations, but to devote our work mainly to the spiritual training of both the young and the old Indians.

The Indian contract school at Halstead, Kansas, has as before, done some efficient work during the year. The school had from 30 to 33 pupils in attendance during the year—of whom a little more than one third were girls. Several of the girls, who had been here for a number of years, were baptized and received as church members. Brother H. L. Weiss, who for several years was the faithful and successful teacher of this school, is now the principal teacher of the school at Cantonment. His place at the Halstead school is filled by Mr. G. Ruth, a teacher of prolonged experience and who has proven himself an efficient teacher of Indian children.

Besides those attending the contract school, two young Indians have for the last few years been attending the Halstead Seminary, from which one of them is expected to finish his course and graduate next summer. Both are earnest students and are making laudable progress in their studies.

The total expenditures for our Indian mission work during the year amounted to $9901.46. This amount incluces the sum of $3913.09 received from the government for the Halstead contract school. Besides the money expended, a great amount of clothing, bedding, etc., were sent to our stations by Aid Societies, Sewing Circles, etc. Besides these the sum of $844 87 were expended in enlarging and improving the buildings for the Halstead school.

In taking a retrospective view of our work for the past year we have reasons to be encouraged. Although we would desire greater and better visible results of our labors, yet we believe that our work was not without some beneficent influence. The Word of God as daily taught in our schools, and as it was in part, during the past year, read to the old Indians, will ultimately work its way to the hearts of these people; the industrial training which they have received will aid them greatly in providing for themselves, as they will shortly be obliged to do; and the intellectual training which the children have been receiving in our schools will help to bring about a more civilized mode of life.

There were also some serious obstacles in the way of our work. One of these was the fact that the Indians at different times received large sums of money from the government for their lands. The consequence of which was, that as long as they had money they apparently cared for nothing else. How to enjoy and to spend their money seemed to be the main question with them for the time. Another obstacle in the way of effectual mission work were a class of ungodly white people who have rushed in and settled among the Indians. Some of these do not only set a very bad example to the Indians but even induce and encourage them in their heathen practices. There is yet a great amount of work to be done among the Indians of our charge and it requires much patience and endurance in order to do the work effectually and to lift the poor Indian to a higher and better state.

In connection with the work among the Cheyennes and Arapahoes in Oklahoma, our board now contemplates a mission among the Moqui Indians of Arizona.

December 31, 1892. A. B. SHELLY, *Sec.*

The worship of Durga, the blood-goddess of the Hindus, is attended by the most terrible excesses of sin. Some native converts came to the following decision about it: "Let us meet together every evening the idol is worshiped and let us pray to God to put an end to this wicked practice which pollutes our land. Let us go on praying night after night and year after year, till we have prayed down the Durga Puja. *Let us pray it down.*" Those in Christian lands who can give little money for the world's conversion should pray the more.

A mass of iron was to be broken. An axe said, "I will cleave it;" but each blow only dulled the axe. A saw said, "I will cut it;" but the teeth were all worn down, and the block was uncut. The hammer said, "I will crush it;" but on the first stroke its head flew off. "Shall I try?" said the soft small flame. To this the iron yielded, melting under its irresistible influence.

Godly women have proved themselves the link, so long missing, to bring their sisters in Eastern lands to the feet of Jesus. Let every one do his duty and the Church of Christ could preach the Gospel to every nation under heaven ere this century is closed.—*Bishop of Exeter.*

SUNDAY SCHOOL.

PRECIOUS THOUGHT.

Place your candle upon a candlestick, build your city upon a high mountain, live unblamably, behave in all things consistent with Christianity, fear God in all your ways, praise him in all your works; for great is the grace which has appeared.
Menno Simon.

POINTS ON THE LESSONS.

Lesson 6.—February 5th.

Dedicating the Temple.—Ezra 6: 14–22.

In lesson 2nd we learned how the foundation of the new temple was laid—laid amid joy, praises and thanksgiving. After a lapse of 20 years, of many difficulties and hindrances the temple is at last finished, and our lesson to-day records the event of its dedication with joy and praises. *They prospered*, they builded under the command of God and the encouragements of his prophets; this is the secret of all success and prosperity. God works through the agency of men. They kept the dedication with joy. Where we have done a work for God we have a right to rejoice in it, we should rejoice and be thankful that the Lord has prospered us; the more the difficulties we had to contend with, the greater the joy. But rejoicing is not all we should do, especially in such work as building a house of worship; we should also bring offerings to the Lord. In our joys and offerings we may well remember our sins and make amends for them. Then too we should engage in God's service, and that in order and proper conditions.

Lesson 7—February 12th.

Nehemiah's Prayer.—Neh. 1: 1–11.

The Jews had now been again in possession of Jerusalem for about 90 years; they had rebuilt the temple and organized their worship; but after the decease of their leaders, there seems to have been little energy to rebuild the walls and uphold the worship of God. They relapsed into sin and idolatry. In this hour of need God raised up leaders—Ezra and Nehemiah. Nehemiah was still employed in the Persian government, and was a man of great influence, ability, and authority. This lesson gives the plan of Nehemiah to reform the people and rebuild the city. When he heard of the deplorable state of the city and the people he wept, mourned, fasted and prayed. He seeks mercy of God in prayer. There is the troubled soul's refuge. He prays earnestly; desiring the undivided attention of the Lord, while he pleads unceasingly until his request is granted. He humbles himself for the people's sake confessing their sins, and pleading God's promises. Where God is the refuge, obstacles do not stand in the way. Earnest prayer will overcome them all. Prayer is the best preparation for service. Repentance and confession is the best ground-work for prayer. Every good and great cause should be urged before God with importunity.

Lesson 8.—February 19th.

Rebuilding the Wall.—Neh. 4: 9–23.

4 The prayers were granted. Nehemiah was appointed governor of Judea and went to Jerusalem to repair the demolished wall. But here he and his workers met with much opposition from the enemies. The opposition was of three natures:—*ridicule*, *slander* and *conspiracy*. They are laughed at because they appeared so weak; their work was interpreted as the beginning of a rebellion, and secret conspiracies were formed against them. In all these ways the Devil works against every one and especially the young who take a stand for God and right. The mode of progress against these three attacks was likewise three-fold,—prayer, watchfulness and continued work. "The work is great and large, and we are seperated upon the wall, one far from another." How every statement concerning this great work of Nehemiah comes right to our hearts as laborers with God in building up the church of Christ. The laborers are scattered far and wide, with but few at some, and none at other places. Under these circumstances and since we need mutual assistance it is necessary that we mutually apprise each other of the dangers that threaten us. In this way we should, like the Jews, work together, watch and pray with unswerving trust until the work is complete.

Lesson 9.—February 26th.

Reading the Law.—Neh. 8: 1–12.

The temple and the city's walls were now completed. The next necessary move was the reinaugaration of public worship. "The people gathered themselves together as one man."—One in mind, one in heart they met to worship God and learn his will. There was a hunger after God's word for they requested the reading; they were attentive, they listened untiringly. This was not only a cursory reading, but a careful explanation by Ezra and his associates to the common people. We have here a picture of an Old Testament Bible school. Bible readers and Bible teachers find in v. 8 the best rule. With reverence the word was read and heard and had the effect of awakening the people to a sense of their sins—they wept. But though the first effect of God's word is to cause grief for sins, the main object is to bring joy and peace and activity. God's day, house and service commemorate joy, therefore be joyful in the presence of the Lord. It seems to me that if we can but believe the mere trifling part of what Jesus says in ours in Him, we would be overflowing with joy. It is doubt and unbelief that causes sadness. The joy of the Lord is our strength.

THE EXTENT OF THE TEACHER'S WORK.

One lady said to another, "My work in the Sunday-school is done, every one of my scholars has accepted Jesus." "It is not done," replied the other, "for they have just mastered the alphabet of the Christian life. You must be their teacher through the different grades." Boys and girls sometimes think that when they shall have obtained their diplomas on commencement day, then all their troubles and struggles will have ended; but they soon realize that graduation from school is but the entrance into life's real activities. So the accepting of Jesus is but the beginning of the young Christian's battle with sin, and the faithful teacher must constantly feed the lambs, throw around the young believer, as around the tender plant, every possible safeguard. The young convert must have the bread of life and reliable associations to confirm him in the faith of Jesus.

God only carries his people when they cannot walk; he pities our weakness, but not our sloth.

THE YOUNG PEOPLE.

Below we give a beautiful hymn for boys and girls. It is equally well adapted to all young people. Let us see how many can sing it:

BOYS' AND GIRLS' HYMN.

"Just as I am," Thine own to be,
Friend of the young, who lovest me:
To consecrate myself to Thee,
O Jesus Christ, I come.

In the glad morning of my day,
My life to give, my vows to pay,
With no reserve and no delay,
With all my heart I come.

I would live ever in the light,
I would work ever for the right,
I would serve Thee with all my might,
Therefore to Thee I come.

"Just as I am," young, strong and free,
To be the best that I can be
For truth, and righteousness and Thee,
Lord of my life, I come.

With many dreams of fame and gold,
Success and joy to make me bold;
But dearer still my faith to hold,
For my whole life, I come.

And for Thy sake to win renown,
And then to take my victor's crown,
And at Thy feet to cast it down,
O Master, Lord, I come.

Marianne Farningham.

CHRISTIAN ENDEAVOR TOOLS.

BY REV. W. H. G. TEMPLE.

(From Mr. Temple's address before the Montreal Union, reported in *The Endeavor Banner*.)

The Christian Endeavor Society is a workshop, a preparation for the larger workshop of the church; but when I enter a workshop, I expect to find some implements suited to the work. What do I find in the Christian Endeavor workshop?

First, I see a spy-glass. The lookout committee says, "We need the telescope to see all the eligible young people in our parish." The lookout committee is a pair of clear-sighted eyes. It is a look-out, look-around, look-in, look-after, look-into, look-over, but never an overlook committee.

Then, I see a jack-screw. The prayer-meeting committee says, "We need that jack-screw; we believe in the leverage of prayer; read and pray every day; the prayer-meeting is the central thought of the whole organization."

Next, I seek a derrick, with a foot and a long arm. The Sunday-school committee says to me, "We want that to swing into the neglected tenements and houses, and swing the children and young people into the Sunday-school."

Again, I see a hoe and a rake. The flower committee says, "We need those to help us in getting the flowers for the sick or for the pulpit on Sundays."

Then I see a broad axe. The temperance committee says to me, "We want that to cut all the sophistries out of the people who cry for licenses, and the flat part to nail up the shutters of every saloon in our district."

But what is this I see? A porous plaster! I believe these are used to strengthen some weak people's backs. The missionary committee says to me, "We need that plaster to draw money out of the skinflints."—*Golden Rule.*

"LET YOUR LIGHT SO SHINE."

An earnest and godly minister relates the following incident, and gives us the lesson that it teaches:

During a voyage to India, I sat one dark evening in my cabin, feeling thoroughly unwell, as the sea was rising fast and I was a poor sailor. Suddenly the cry "man overboard!" made me spring to my feet.

I heard a tramping overhead, but resolved not to go on deck, lest I should interfere with the crew in their efforts to save the poor man.

"What can I do?" I asked myself, and instantly unhooked my lamp. I held it near the top of my cabin, and close to my bull's-eye window, that its light might shine on the sea, and as near the ship as possible. In half a minute's time I heard the joyful cry, "It's all right, he's safe," upon which I put my lamp in its place.

The next day, however, I was told that my little lamp was the sole means of saving the man's life; it was only by its timely light which shone upon him, that the knotted rope could be thrown so as to reach him.

Christian workers, never despond or think there is nothing for you to do, even in dark and weary days. "Looking unto Jesus," lift up your light; let it "so shine" "that men may see," and in the bright resurrection morning what joy to hear the "Well done!" and to know that you have, unawares, "saved some soul from death!"

We will give notice to those whom it may concern, that a district convention of the Christian Endeavor Societies of the counties of Bucks, Lehigh, Montgomery, and Northampton, Pa., will be held on February 2nd, in the Presbyterian church, at Doylestown, Bucks county, Pa.

The joy of the Lord is the strength of the righteous. Get it, and you can stand up under anything.

We sing, "Take my silver and my gold," and immediately go into our pockets hunting for pennies.

If the sinner's king is to be judged, how can the sinner himself hope to escape the judgment?

QUESTION CORNER.

No. 25.

QUESTIONS SELECTED BY G. R. BERGEY.

1. Where do we read that God commanded to take the heads of the people and hang them up before the Lord against the sun that the fierce anger of the Lord may be turned away from Isreal?

2. Where do we read? "Through deceit they refuse to know me saith the Lord."

3. Who, because of their transgressions and because of their iniquities are afflicted?

4. Where do we read of a people who were brought forth silver and gold and that there was not a feeble person among their tribes?

5. Where do we read that God has made about the upright and God-fearing man a hedge on every side, and blessed the work of his hands, and increased his substance.

Answer to puzzle in December Number.

260 is the result of the arithmetical problem as the number of chapters in the New Testament.

Answered correctly by Olivia C. Moyer, John D. Moyer, G. R. Bergey, and Minnie H. Moyer.

Now all try your hands on the above selected questions. FRETZ.

MARRIAGES.

NACE—MOYER.—On December 24th, 1892, at his residence, in Bedminster, Pa., by Allen M. Fretz, Oswin B. Nace, of Lawndale, Pa., to Miss Ella Y. Moyer, of Blooming Glen, Pa.

BROCKERMAN—MARKLEY.—On January 7th, 1893, at Schwenksville, Pa., by W. S. Gottshall, Abraham L. Brockerman, of Limerick, Pa., to Mary Alice Markley, of Creamery, Montgomery county, Pa.

ALDERFER—ALDERFER.—On January 21, 1893, at Schwenksville, Pa., by W. S. Gottshall, Henry L. Alderfer, of Yerkes, Montgomery county, to Amelia M. Alderfer, of Creamery, Montgomery county, Pa.

DEATHS.

STOVER.—On December 23rd, 1892, near Coopersburg, Pa., David S. Stover, aged 72 yrs., 11 mos. and 22 days. Interment at Saucon Mennonite church. Funeral services conducted at the house by J. G. Dubbs and at the church by A. B. Shelly. Text: Ecc. 12. 1.

BORSCH.—On December 26th, 1892, in the village of Dublin, Pa., Anna Borsch, aged about 77 years. Interment on the 29th at Deep Run Mennonite church. Services at the house by J. G. Dengler of the Reformed church, at the church by Allen M. Fretz. Text: Ps. 23: 4.

UMSTEAD.—On January 12th, 1893, at Graters Ford, Pa., Lillie H., daughter of Jacob G. and Kate Umstead, aged 12 years within 4 days. The cause of death was consumption. Interment was made at the Schwenksville Mennonite cemetery. Funeral services were conducted by W. S. Gottshall.

WADE.—On January 15th, 1893, in Limerick, Pa., of Cancer of the throat, Robert Wade, aged 35 years. W. S. Gottshall and N. F. Schmidt conducted the funeral services at the house and in St. James church, Limerick, the former in German and the latter in English.

DIEHL.—On January 18th, 1893, in Richland, Bucks county, Pa., Samuel Diehl, aged 80 yrs., and 17 days. Interment on the 23rd, at Flatland Mennonite church. Funeral services by S. K. Gross at the house and by A. B. Shelly in the church. Text: Rev. 14: 13.

LANDIS.—On January 18th, 1893, in Haycock, Bucks county, Pa., Annie, daughter of John H. and Caroline Landis, aged 4 yrs., 8 mos. and 29 days. Interment at the Flatland Mennonite church on the 24th. Funeral services conducted by A. B. Shelly, who spoke from Joh. 14: 28.

Dearest Annie thou hast left us,
We can see thee here no more;
Thou hast left this world of sorrow
For the bright and shining shore.

Thou hast left us and we miss thee,
Sadly miss thee, Annie dear;
In vain we listen for thy footsteps,
Still we are thinking thou art here.

But in Heaven we hope to meet thee,
When our Saviour calls us home,
There in joy to dwell forever;
On yonder Canaan's happy shore.
COUSINS.

BERKY.—On January 24th, 1893, near Clayton, Berks county, Pa., of scarlet fever, John S. Berky, aged 40 yrs., 5 mos. and 24 days. His death followed close upon that of two of his children: Sydney, aged 7 yrs. and 12 days, died on the 21st and Mary, aged 3 yrs., 1 mos. and 13 days, died on the 22d. The remains of the three were interred side by side in the Hereford Mennonite cemetery on the 27th. The funeral services were conducted by O. S. Kriebel at the house and Anthony S. Shelly at the place of burial. The widow and five children remaining have the sympathy of the whole community in their sore bereavement.

CONTRIBUTIONS ACKNOWLEDGED.

For our Indian Mission received during the month of December.

From Summerfield, Ill., Sewing Circle, $75.00; Berne, Ind. coug., $16.39; Tithe Money of F., $27.50; Flanagan, Ill., S. S., $5.90; Moundridge, Kan. Sewing Circle, $8.00; Maria Stauffer, N. J., $4.00; Sale of cattle, Darlington, $206.22; Beatrice, Neb. cong. $46.80; Dalton, O. cong. $24.45; Salems cong., Wisner, Neb., $17.50; New Alexanderwohl cong., Kan., $50.00; Loretta, S. Dak., Children Mission Festival Collection, $17.00; St. John's S. S., Pandora, O., $16.00; Zion's S. S., Primrose, Ia., $3.65; Summerfield, Ill. cong., $41.00; Ebenezer S. S., Bluffton, O., $10.00; Hillsboro, cong., Kan., $20.00; C. D. Steiner, Ohio, $5.00; U. S. Gov. for the Halstead school, $2966.34; Zion's Sunday-school, Donnellson, Iowa, $4.52; First Mennonite congregation, Philadelphia, $24.75; Bequest of Mrs. Fasshauer, Philadelphia, $233.17. Gratefully Acknowledged,
HERMANN SUDERMAN, Treas.

For Home Missions.

From Garden Township congregation, Kansas, $7.50; Summerfield congregation, Illinois, $35.00; Gnadenberg congregation, Kansas, $8.20; Emmanuel Sunday-school, Noble, Iowa, $20.80.
Gratefully Acknowledged,
DAVID GOERZ, Treas.

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—1 COR. 3: 11.

VOL. VIII. NO. 6 QUAKERTOWN, PA., MARCH 1893. WHOLE No. 90.

THE END OF THE WAY.

My life is a wearisome journey,
I'm sick with the dust and the heat,
The rays of the sun beat upon me,
The briers are wounding my feet.
But the city to which I am going
Will more than my trials repay;
All the toils of the road will seem nothing
When I get to the end of the way.

There are so many hills to climb upward,
I often am longing for rest;
But He who appoints me my pathway
Knows just what is needful and best;
I know in His word He has promised
My strength shall be as my day,
And the toils of the road will seem nothing
When I get to the end of the way.

He loves me too well to forsake me,
Or give me one trial too much;
All His people have been dearly purchased
And Satan can never claim such,
By and by I shall see Him and praise Him,
In the city of unending day,
And the toils of the road will seem nothing
When I get to the end of the way.

IMPRISONMENT FOR PREACHING.

William F. Davis, a preacher among the society of *Friends*, was arrested in Boston for preaching without a license on the "Common" in that city, and sentenced to imprisonment for violating a city ordinance. This imprisonment lasted for twelve months. He addressed a letter to the editor of the *Cynosure*, defending his position, and justifying himself for the course he had pursued; from which, the following paragraphs are taken. Imprisonment for such a cause seems to take us back two hundred years to a period when persecution on account of religion was much more common than is now the case.

MT. WASHINGTON, CHELSEA, Mass.,
Seventh Month 26th, 1892.

Editor of the *Cynosure*:—Wilt thou kindly permit me to use thy columns for stating the case concerning our relation to the courts on the subject of free public preaching of the Gospel? We are not prosecuting, nor putting others up to prosecute, the persecutors of God's Gospel. But surely it is proper for us to show the illegality of the course of the prosecutors of those who freely preach the Gospel. It is right to show this in court when we are summoned into court. True men will welcome the light, and the light proves the utter impossibility of suppressing free public preaching.

"Freely ye have received; freely give." (Matt. x: 8). "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations." (Matt. xxiv: 14). "And Jesus came and spake unto them, saying, All power is given unto me in Heaven and in earth. Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, unto the end of the world. Amen." (Matt. xxviii: 18-20).

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." (I Cor. i: 21).

"Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges and compel them to come in, that my house may be filled." (Luke xiv: 21-23).

These and many other passages prove that the free public preaching of the Gospel is justified by the precepts of the Bible. Civil governments are also ordained of God. To the Romans Paul wrote in the spirit: "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be, are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil." (Rom. xiii: 1-3). The Holy Spirit, writing to Christians through the Apostle Peter, says: "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well." (I Peter ii: 13, 14).

In these passages we have the distinct recognition of civil governments as existing by God's ordination. But the Scripture passages first quoted prove that the free public preaching of the Gospel is also ordained of God. What, then, must we conclude, in case the civil government opposes, or tries to suppress, the free public preaching of the Gospel? Would it be reasonable to infer, when men employ the machinery of civil government to suppress the free publication of the Gospel, that this is a case of God's ordinance fighting against God's ordinance? Oh, no! God is not the author of confusion. His appointments are not a house divided against itself. Because human governments are ordained of God, it does not follow that every act of every human government is approved by Him The assumption that God can be held to be the author of any human legislation aimed at abolishing or hindering the free publication of the Gospel is blasphemous.

But, admitting the wickedness and folly of any human by-laws or ordinances, which assume to prohibit or check the free public preaching of the Gospel, do the Scripture precept and example allow a true Christian to disobey such a by-law if it is passed by a legislature, enforced by the police, and approved by a human court? Certainly. The precepts and examples of Scripture precedents on this point not only allow true Christians to disobey such by-laws and ordinances, but require them to do so. An attentive study of Isaiah viii: 9 20; Jer. i: 6-10, 17-19; Eze. iii: 4-11, 17-21; Dan. vi: 4-23; Luke xiii; 31-35; Acts i: 8, ii: 14-47, iii: 1-26, iv: 1-31, and Rev. vi: 9 11, prove beyond a doubt that when human ordinances forbid public testimony unto Jesus, that is unto God our Saviour, we should obey God rather than men, and set at naught such ordinances. But, if we disobey such an ordinance, do we not disobey the injunction, "Submit yourselves to every ordinance of man for the Lord's sake?" No. Unless we draw a sword, or pistol, or take a gun, or club, or other carnal weapon, with which to fight against the officer who attempts to arrest us. We "submit" to a wicked ordinance, forbidding free public worship in the sense which Scripture requires. when we disobey this ordinance, and then submit to false arrest, false accusation, mock trial, and false imprisonment in consequence.

But is it right to use the service of a lawyer in replying to the false accusation in court of law? If a Christian lawyer volunteers his aid to secure a just, instead of an unjust trial, and a righteous, instead of a wicked issue to the trial, we ought by all means to welcome his aid. For if the jury and judge will heed his presentation of the truth from a legal point of view, and give a righteous vindication of the Gospel preacher, they will by these means clear themselves from the awful woe which God visits upon the persecutors of his ambassadors. This service Patrick Henry once rendered to the witnesses of Jesus under false arrest in Virginia, and saved the court from a great disgrace, and from the judgment of God.

In 1887, the courts of Massachusetts heeded not the to-this day unanswered argument of one of the best Constitutional lawers in our country concerning a free Gospel, and condemned a poor but conscientious preacher to imprisonment twelve months in Charles Street jail, for preaching four sermons freely to the common people on their own Boston Common. Before the minister of Christ had served out four months of the sentence imposed upon him, the judge who imposed that sentence, the district attorney who moved it and two of the principal aldermen responsible for the by-law framed to destroy free public preaching, had suffered the death penalty at the bar of the Judge of all the earth, and no acts of *habeas corpus*, issued by, or returnable to human courts, nor skill of man-made doctors, could deliver these officials from the grasp of the death-angel.

The law of our country is freedom in the public exercise of religion. But no one under cover of this legal liberty is permitted by the law to "disturb the public peace," or to "obstruct others in their religious worship."

The Boston gag by-law, and New York city ordinance are framed in direct opposition to both the letter and spirit of national and State Constitutions on this subject, therefore are utterly void of legal authority.

Sincerely thy servant in Christ,
WM. F. DAVIS.

There are people who are faultless in deed, who are as black as the devil wants them to be in heart.

HOW ONE CAN HELP THE MISSION CAUSE. *)

Isa. 6: 8; 2 Cor. 1: 11; Matt. 9: 38; 1 Cor. 16: 2.

Ways and means there are many by which we can help or assist in this great cause of Missions. Chief among them I would consider

I. Personal service, personal information and personal aid and influence.

II. Material Support.

III. Prayer or Intercession.

We can help this work in the same way as we help in the Lord's vineyard at home. When the call comes for laborers, let the answer of Samuel of old be given "Here am I, send me." Personal service is also rendered when we do our part in the Missionary Sewing Circles, when with our own hands we minister unto the wants of the needy and benighted souls.

Personal information is an essential element to create and deepen the interest and help the work of missions. We are exhorted by the Lord of Harvests to lift up our eyes. What for? Why to get information. We are to testify to that which we have seen and heard. We must acquaint ourselves with the trials and triumphs, the successes and disappointments of those who are faithfully laboring in the cause. No wonder some people have no interest in Mission work, they never make an effort to obtain information. At Missionary meetings they are never to be seen, and missionary papers are never read. But let us be thankful that their number is hopefully decreasing.

You ask me how shall I obtain information. I answer, begin to read the Gospels, the Acts of the Apostles and study the leading chapters of Home and Foreign missions down to the present day. Biographies of Missionaries and Philanthropists give us much light on this work. But do not forget to follow the accounts of the faithful laborers of your own Missionfield. Get thoroughly interested yourself, then impart this obtained information to others, for like begets like. And be assured that mere sham or pretense will never create an interest and help the mission cause.

Some time ago with us out east, there were representatives of the great Sioux Ind. tribe, not bargaining over acres and dollars, but praying that the first step in their new life, after having sold their land, may be taken by their children, in the school house, but in the school house at home, at (our) their Agencies, where their children will be well and strong in the free air and the great Spirit's sunlight, and where they will not die, as they do at Carlisle, or after they come back to them. Prayed the Chief American Horse: "I want a big s:hool house for 600, where our children can have white children's education, and be happy and we can be happy too; because we can see them every day strong and well, and growing up to be useful men and women, all the time we shall be learning from them the ways of your people. Another Chief rose and urged that their children might not be taken from them. He said: "Many of our children die in the schools East. But if the climate is not fatal to them they come back helpless. You educate them there and fit them for your life. You send them back to us who have no shops for their trades, no farms for their farming. What can they do? Nothing! They wear out the clothes you give them, and then they put on the blanket like the rest of us. You fit them for your life full of civilization, and then send them back to us who have no civilization. You spend a great deal of money and make our people very unhappy. It will not cost so much to give us schools at home, and it will be better for our children and for our people too."

Is not this an appeal in the direction in which our devoted Missionaries Petters are working? And cannot we with a word of encouragement help them on in their work? Let that be the object of our Missionary efforts to help the young and old, and thus elevate both. But how can we who are so far away reach those of whose true condition and lot we are informed, and whose deplorable state has touched the tender cords of our sympathies? We answer by giving material assistance or support. Educate the people to give; begin with the young. With many of our older people the training in this respect has been woefully neglected. Let us therefore now improve the opportunity that is offered the rising generation. Generally when people give for an object, they take an interest in it, and where their heart is there will their treasure be also. The Lord loves a cheerful giver, and as He has prospered him so let him give, not grudgingly.

In vain would be all our efforts and all our giving, all our labor if it were not accompanied by divine blessing. The Lord has said not by power, nor by might but by my spirit; and He is ready to impart His spirit and has promised to impart liberally to all who ask Him. And this spirit alone in answer to prayer can raise up faithful laborers, and quicken us to persevere in His service to the end.

May God revive his work in our hearts, and in our mission field! May we realize our opportunity, and be impressed with our responsibility. For

He was not willing that any should perish
Am I his follower, and can I live
Longer at ease with a soul going downward,
Lost for the lack of the help I might give?
Perishing, perishing! Thou wast not willing!
Master, forgive, and inspire us anew;
Banish our worldliness, that we may ever
Live with eternity's values in view.

MRS. J. B.

*) Paper read at a missionary meeting held at Summerfield, Ill.

THEY HAD DONE THEIR WORST.

A New York physician relates the following fact, which has not before appeared in print:

A few weeks ago he was called to the help of a man who was mortally wounded in one of the low dance halls or "dives" of that city. When he had attended his patient, the doctor looked curiously about him.

The wounded man lay before the bar against which lounged some drunken old sots. In the next room a few young men, flushed and bright eyed, were playing cards, while the gaudily dressed bar maids carried about the liquor.

But neither the gamblers, nor the women, nor the drunkards paid any attention to the dying man on the floor. They squabbled and laughed, deaf to his groans.

The proprietor of the dive, a burly fellow who had been a prize fighter in his younger days, having seen the police secure the murderer had gone back quietly to his work of mixing drinks.

Death apparently had no interest or terror for these people.

Suddenly a little woman, with white hair, a thin shawl drawn about her came to the street door. Her appearance prodnced a startling effect. The besotted men at the bar put down their glasses and looked at her uneasily; the card players hastily shut the door to keep out the sight of her and the bar maids huddled together in silence; but the change in the brutal landlord was the most striking. He rose hastily and came up to her, an expression of something like terror on his face.

"Is James here?" she asked, gently.

"No, no, he is not here. I do not know where he is!" he said hurriedly.

She looked about bewildered. "I was sure he was here If he comes, will you tell him his mother wants him, sir?"

"Yes, yes." The man urged her out of the door. The physician soon followed and saw her going into another and another dive and grog-shop along the street.

"Who is she?" he asked a policeman outside. "Is she in no danger?"

The man shook his head significantly. "They'll not harm her, sir. They've done their worst to her, sir. She is the widow of a clergyman, and she had one son, a boy of sixteen years. They lived happy and comfortable enough till he took to going to pool rooms and then to the variety theatres and at last to these dives here.

"He was killed in one of them in a fight three months ago in that very one you was in just now, and was carried home to her, bloated from drink and covered with blood and dead.

"She's known nothing since. She only remembers that he came to these houses, and she goes among them searching for him every day.

"They're afraid to see her. They think she brings a curse on them. But they won't harm her. They've done their worst to her."

This is a true story. How many sons of loving mothers are going down like this boy into these dark places to day.—*Youth's Companion.*

EFFECT OF DIME NOVELS.

Three boy burglars were lately arraigned in Brooklyn. When arrested they were smoking cigars and had plenty of money. None of them was over thirteen years old. At the station-house they were locked in separate cells, and detectives placed where they could overhear their conversation. They heard one say he was going to save himself by revealing the secrets of the gang. This idea he expressed in the lowest kind of dime-novel slang. They took him aside and he confessed, acknowledging himself "one of an oath bound gang, pledged to steal, portions of their booty going toward the purchase of dime novels. They are bound not to divulge the secrets of the order, and the punishment for violation of this rule is a painful and lingering death."

How much truth there is in the confession cannot be ascertained, but that they are burglars and readers of dime novels is certain. At the rate things are going, necessity will compel a censorship of the press before long. A boy who reads dime novels is not fit to be trusted. The publishers of them are "poisoners general" of the juvenile conscience; their effect is frequently worse than that of rum. They make a drunken mind intent upon bloody deeds, leaving the faculties of the body free to prepetrate them, and while the drunkard sobers, the mind poisoned by dime novels remains polluted.

Writers, publishers and venders of them should feel the weight of public indignation; parents, teachers and employers should seize and burn such books wherever found.—*Christian Advocate.*

Can it be true of us, that which Prof. Henry Drummond of Scotland, the devout and brilliant author of "Natural Law in the Spiritual World," is reported as having said: "There is a great deal of religion in this country, but not much Christianity?"

LOST FAITH.

A person writing from Iowa to *The Friend* relates the following from real life:

I once knew a professor in a western college, who having succeeded in literature and lecturing beyond his own expectation, became so proud of his accomplishments that he reasoned away everything and lost his faith.

His family consisted of a loving wife and three children. All of them he tried to persuade over to his own views as regards religion. One of the children, Gertie, he thought most of; but she, nevertheless, had early religious experiences which her father called "wrong, unnatural delusions, obtained from being too much in the company of a little neighbor girl," who came from a Christian home. One day little Gertie asked her father why he could not teach her how to pray, like they did Bessie, the neighbor girl. No doubt the apostle's question and our Lord's answer came to his mind by this question, but he had lost his faith and answered, "I shall teach you French and German, dear, prayer is not useful except for the ignorant." Gertie could not understand why prayer should only be of value to the ignorant and not to the learned. However, she asked no questions, and only thought over the matter to herself.

One time, Gertie became suddenly very ill; a doctor was called, but he could be of little help. Her father stood at her bedside day and night, he felt so attached to her, and he could not think of losing her. During these attacks of violent pains which came on at intervals, she said: "This is nothing compared to the sadness I feel for having done wrong. Father, can't you pray for me like Bessie would do if she were here?" What! the father pray for a dying child; the child, the kindest of them all, had she been in the wrong? What would be his guilt on that day who all his life had lived without prayer and who had taught his students that there was no hereafter. Unconsciously or otherwise he knelt in the attitude of prayer at her bedside. Still he could not utter a word, for an inward monitor reproved him, saying, "Wretch, why mock me thus, having denied me these many years? you who have discarded faith." As he knelt in this position Gertie's soul took its flight to its God, and she was no longer in the land of the living.

Weeks passed, and the parents had given up all; they could not be reconciled to such a loss, it seemed impossible that Gertie, endowed with such brilliant talents, should be taken away at this time, and then that terrible feeling of even being denied the hope of ever meeting again. Letters of condolence came from friends far and near, but they were all cold and formal. One day a note came from Bessie, who now lived some distance away. It was to this effect:

"I heard of Gertie's death. How I should have liked to have been there. I trust, I hope to meet her in Heaven. Why should she, endowed with such talents, die so early? We must trust to Providence and hope it was for the best. Her death will link us closer to Heaven. You all have my heartfelt sympathy in this your time of trial. BESSIE."

This note differed from all others; it expressed a ray of hope. The father with tears in his eyes knelt again, and prayed in all earnestness for returning faith. "Bessie expressed the hope to meet Gertie in Heaven. Oh! that I could say the same. I nourish no such hope; I believe in no hereafter. I wish that I could. I discarded faith in my hour of triumph, now in my afflictions I have nothing with which to be consoled." As he knelt in this position for some time, everything he had done came upon him. However in the midst of this darkness and desolation a glimmer of light appeared and his discarded faith returned. It took affliction, sorrow, suffering, to bring him into the narrow way which leads to salvation.

WHERE TO PUT THE EMPHASIS.

Most young people regard some things as essential. This is as it should be. An indifferent air regarding life is a condition of failure. It is pitiful to see youth careless and hopeless. The world demands to-day as it never has before men and women who are dominated by principles The point of importance is this: What shall we make the important things of life?

Some people regard fashionable clothes as the desirable need of life. How the human form is arrayed is of great moment to them. Vast industries are carried on to meet this demand. Others believe popularity is of priceless worth. To be thought well of by one's fellows, to go with the crowd, to be in the mode, to be sought by others—all this brings with it an intoxicating atmosphere that many believe the elixir of life. Still others think the possession of wealth is the golden key to open the door to happiness. They see what a commanding and powerful force it is in life, and they make it their goal. Another believes in the kingship of intellect. Ideas rule the world. They will lead the minds of men by force of mind if possible, and thus conquer life.

Now young men and women are governed by one or more of these ruling passions. They determine the habit and course of life. The thoughts of youth are long, long thoughts. They reach into the years. They touch another generation. It matters much what ideals control the life of young people. They should have commanding motives. They should be possessed with a supreme desire. They are to read life's sentences for themselves. It is of the utmost importance *where they put the emphasis.*

Let us suggest where we should put it if we were reading the book of life anew.

1. *Truthfulness.* This is an age of deception. It is becoming the habit of the hour. It is penetrating to every form of life It affects the family, society, business. It has regard not merely to speech, but to the very fibres of life. Many of the evils of the age may be traced to a habit of deception. Such a habit may give polish to manners, but it removes the bloom from the soul; the white radiance of the heart is dimmed. Let us emphasize this truthfulness of life. Let us be honest in thought, speech, action. It pays even in this world to be truthful. No young person can afford to have doubtful views regarding this.

2. *Industry.* There are too many who despise work, who are looking for genteel industries, who are afraid of calloused hands. The heritage of power we enjoy to day has not come from such opinions. "Days' works" have made this country what it is. Let us be willing to work for results, and not expect them as the gift of chance. There is an impatience with toil, a restlessness under difficulty, that argues badly for the supremacy of this land in future years. Young people who are content to work possess one condition of victory. Let us emphasize the duty of faithful service.

3. *Loyalty to God.* This above all else is of importance. Believe in him, accept his Word, obey its precepts. Place his requirements before all other demands. The knights of the nineteenth century are to win a great victory, those who have the shield of faith and the sword of the Spirit. If we serve our God we shall best serve our country and ourselves.

Let us place the emphasis where it will tell. Life's sentences mean much or little as we lay stress upon the pivotal words or fail to find them. Rightly read, the divine meaning will appear, word by word, sentence by sentence, until the majestic meaning shall be clear.—*Am. Messenger.*

A RED MAN'S TEMPERANCE LECTURE.

In the dense forest along the banks of Black River, in Northern Michigan, foxes and wolves are numerous, and occasionally a bear or deer may be seen.

One day a sportsman, after a long chase, succeeded in shooting a deer, and as he was a long way up the river, he decided to call at the nearest Indian hut and borrow a boat to take his game to Sheboygan. He found an Indian working in the woods peeling birchbark, and, thinking to ingratiate himself, he drew from his pocket a flask of whisky.

"Me no drink whisky," said the Indian.

"Don't drink whisky," asked the sportsman, in astonishment; "I thought my red brothers all liked whisky."

"Yes, me like it," said the Indian.

"Like it, and don't drink it?" exclaimed the sportsman. "If you like it, why not drink?"

"Me like it, and drink little; brother drink little, he want more; bimeby, heap drunk Injun. Ugh! me no drink any," said the Indian.

The sportsman looked at the Indian, then at the whisky, and finally dashed the flask against a stone, breaking it and emptying the contents upon the ground. He stood gazing at the broken flask, while repeating: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.' I have been a brute, but the red man's lecture shall be remembered."

He then told his errand, and the Indian rolled up his bark, went to the river with the sportsman, helped to get the deer into a boat, and took them to Sheboygan.

At parting, the sportsman grasped the red man's hand, and said: "Thank you for your temperance lecture: I shall drink no more."

The Indian smiled, seated himself in the boat, and rowed back to his hut.—*Nina Tripp.*

For the Mennonite.

EXAMINATION QUESTIONS.—SONG SERVICE.

E. K. MOHR.

1. Who is on the Lord's side?
   Ex. 32: 26. *Gespel Hymns, No.* 166.
2. How shall we escape if we neglect so great salvation?
   Heb. 2: 3 f. c. Matt. 16: 62—*No.* 9.
3. How long halt ye between two opinions?
   1 *Kings* 18: 21—*No.* 246.
4. What shall I do to be saved?
   Acts 16: 30, 31—*No.* 202.
5. Are you coming home to-night?
   Matt. 22: 4—*No.* 311.
6. Where are the nine?
   Luke 17: 17—*No.* 12.
7. Lord what wilt thou have me to do?
   Acts 9: 6—No. 26.

The answer to all these questions: "Fix your eyes upon Jesus."
John 3: 14-16; Heb. 12: 1-3—No. 263.

Grand Rapids, Mich.

THE MENNONITE.

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A. B. SHELLY, ALLEN M. FRETZ, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., MARCH, 1893.

What are we as a church going to do in our cities and larger towns? Let every reader of these columns ask himself and others this important question. It calls for an answer and we can not, we must not put it aside. On the way we answer it depends largely the future of our church. The rapidly increasing ratio of the city population of our country calls for serious consideration. Besides the incessant and of late years rapidly growing emigration from the country districts into the cities there is a large foreign immigration annually swelling city population. In these cities, where immorality, and vice, and all forms of ungodliness find the most favorable conditions for their growth, there is the most urgent need for the counteracting influence of the Gospel. The Gospel of Jesus Christ is the only saving remedy and it behooves the possessors of this remedy to put forth every possible effort to bring it into application. This work calls for the earnest co-operation of all Christians and in this mission the Mennonite church has a share to perform. We must do it or be guilty of a culpable neglect. Our committees on Home Mission and Church Extension should not hesitate to enter the different cities and towns especially there where members of our denomination have taken up their abode and can form the nucleus of a working body. Let those of our people who move from the country to the cities and towns follow the example of the early Christians being ready to take up the work for the Master in their new surroundings and let the congregations of our various conferences through their committees not be slow to assist and if necessary inaugurate and push the work. Let us work while it is day for the night cometh when it will be too late. Will not the Macedonian cries now coming to us from these large centres of population, if unheeded, be a voice in judgment against us at the last day?

There is an intimate relation between serving and giving which is not always recognized. In common religious parlance many things pass under the name of service which are not service at all in any true sense, because they lack the necessary element of giving. We can no more have true service without giving than we can have true worship without faith. The Holy Spirit says in Hebrews, "He that cometh to God must believe," and the same authority is equally positive in requiring sacrifice or giving as an element of true service. It is clear that in order to serve something is required with which to serve. It is equally clear that the something required must be ours in a certain sense before we can rightly use it in service. Again it would not be service if that which is ours be *taken* from us for another's use. From these premises it will appear that in order to serve God we must have something with which to serve him and we must of our own free will give that something to his service. Service, therefore, requires giving; and yet how often we are apt to persuade ourselves that we are serving God when we are simply attending what is called service while we are giving nothing. We are calling that service which is intended simply as a preparation for service. To sit at the Master's table is not service. That begins when the powers thus derived are brought into use to do the Master's work, in other words, when we again give to him that which through his gracious providence has come into our possession. This giving of one's all to God for his use, this is service—our "reasonable service." Attending public worship, hearing and studying God's word, prayer in the congregation and in the closet—all these are necessary, but they are not service; they supply our spiritual atmosphere to breathe and our food to live on. Service is the working out of the life thus sustained, in an activity that is prompted and guided by "the love of Christ;" it is the giving of ourselves a *living* sacrifice, holy, and acceptable unto God.

THE FIRE AT CANTONMENT.

In addition to the account of the burning of our Missionhouse at Cantonment, as found on another page, we below give a few extracts taken from a letter written for the MENNONITE by brother H. L. Weiss, teacher at Cantonment. This letter was received after the account on the other page had been printed.

At 11 o'clock on the 1st of February fire was discovered in the northwest domitory. We at once left our school rooms and hastened to bring water to quench the maddened flames. Pailful after pailful was emptied upon the stubborn fire until we had it under control, as we thought, when to our surprise we saw the cedar roof was ablaze We set up ladders and laid one on the roof. But the holes in the roof gave the fire such a draft, that all the water that could be brought up 40 feet on ladders was of no avail. Our only alternative now was to rescue as many of the valuables from the building as possible. The three sick ones had to be removed first. By this time the agency employees and Indians came to the rescue. Doors and windows were knocked out and in a short time we had rescued most of the employees'- mission- and government clothing and books. In this connection I must praise the Indians; they ran through the windows into the dining room and pantry and got tables, and benches, and came out with loaves of bread under each arm. They would have gotten more out, but seeing that the walls were trembling, I did not permit them to go in again.

To see that large, beautiful building given a victim to the devouring flames was painful indeed; but to see our loved children make "belines" for the nearest tents, before we had a chance to bid them even a last adieu, was more painful still. Some probably we shall never see again.

The Indians say we shall build again. The people of our neighboring town Watonga kindly offer us their assistance. God wants us to help this people. Now, what shall be done?

You may say, "we can't see much fruit anyway." Let me tell you, not all was burnt with that house. There were things there that stood the test of fire. And after these souls, with whom we have been working, have been tried, as by fire, the pure gold shall glitter beyond the portals of eternal spring.

FROM PHILADELPHIA.

Our Pastor's present catechetical class is perhaps the largest in the history of the church; it numbers over forty members, and meets the pastor every Monday evening.—On Saturday evening, February 18th, Prof. O. G. J. Schadt, M. A., teacher of Ancient and Modern languages in Temple college, and ex-resident preceptor in the family of Count A. P. Brobinsky, secretary to the late Czar, Alexander II., at St. Petersburg, Russia, delivered a very entertaining and instructive lecture on "Russian Extremes" in the church. The Professor dwelt at length upon the Russian extremes in society and religion. The lecture was well attended, highly appreciated, and the proceeds are to go into the treasury of our Y. P. S. C. E.—Our Young People's Society is now a living force in the church. Our young people realize, as never before, what can be done if they only try. With few exceptions, every one is prompt at his post of duty, and feels that the Lord can enable one to live up to his pledge without any difficulty. One young man told me that he had begun reading the Bible at the first chapter of Genesis, and now he is finishing up the Book of Numbers. Our Sunday evening prayer-meetings, beginning at 6.45 p. m., although but half an hour in length, are packed full with valuable testimonies and suggestions by the various members. Nor must we forget to add that the older people in our church are beginning to take live and active interest in the society.—The C. E. Societies of eigth churches in this part of the city, organized some time ago, what is now known as "The Young People's Alliance of North Philadelphia" Their aim and object, to use their own words, is "to counteract the evils of the saloon, club, and other places of vice." They have leased a suite of rooms in the Schuyler Building, at 6th and Diamond streets, and are going to open a free reading room and library to the public as soon as the requisite amount of books and literature is obtained. This opening was to have been made on Washington's Birthday, but, owing to unavoidable delay it will not be opened until the Saturday following, February 25th. Needless to add, our society, has co-operated from the start, feeling that the cause was a most commendable one, and destined to work out a great deal of good. H. G. ALLEBACH, Cor. Sec. S. C. E., *Philadelphia, Pa.* First Mennonite Church.

C. E. NOTES FROM ILL. *)

On Sunday, January 15th, we had one of our social programmes, which proved a success and a blessing.

Knowing the pleasures it afforded to all to have Mrs. J. E. Baer in our midst she was asked to take part during her stay which she kindly accepted and on the evening above mentioned she read an essay on "Faithfulness," telling us how our Lord and Master places his children over great work when they have proved true in their smaller undertakings.

At the close Rev. J. B. Baer spoke a few words of encouragement, showing us how each and every one can be a light in this world of darkness, and how we can win souls for the Heavenly Kingdom.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 16. L.

Summerfield, Ill.

*) This was received just a day or two too late for insertion in the Feb. number for which it was intended.

PARAGRAPHS OF CHURCH NEWS.

A statistical report for the year 1892 of the Sunday-schools of the Middle District gives the following figures: Thirteen schools reported 2233 pupils enrolled with 228 teachers. Twelve of the schools collected during the year a total sum of $771.78.

The congregation at Irving, Oregon, erected a church building last Summer. Though their number is small they were able with the liberal help of the people around them to have it free of debt. Reports indicate that the congregation is growing in numbers and in activity.

On Sunday, February 5th, the congregation at Canton, Ohio, has with a unanimous vote decided to open a Sunday school on the first Sunday of the second quarter. This is the more encouraging when we know that heretofore that congregation never had a Sunday-school of its own. May God prosper their work.

Bro. John F. Hager, laboring under the auspices of the Evangelization Committee of the Middle District Conference, visited during the latter part of February the congregations at Clarence Centre, N. Y., and Stevensville, Ontario, assisting the pastor, Bro. Jacob Krehbiel in a series of special Gospel meetings.

Temporary provisions are being made for our missionworkers at Cantonment by rebuilding the washhouse, whose walls have remained standing and which can easily be arranged so as to serve for a dwelling until other and more adaptable dwellings are provided. Whether the missionhouse will be rebuilt or not has not yet been fully decided.

Missionary Petter and wife who have spent a few months at Moundridge, Kansas, where the Lord on January 10th blessed them with a dear "girl baby," have again returned to their field of labor in Oklahoma. On account of the burning of our Missionhouse at Cantonment they are for a while staying at Darlington, expecting to go to Cantonment as soon as a temporary shelter is provided for them. Brother Petter writes that both the mother and the little daughter are doing quite well.

A young Cheyenne Indian, a former student at the Carlisle Indian School, writes as follows to the *Indian Helper*, a paper published at said school, about the Christmas festival held at our Washita mission station in Oklahoma Territory: "On Christmas evening the Cheyenne and Arapahoe Indians were invited to attend the happy, merry Christmas at the Mennonite mission in Washita. About one hundred and forty Indians, men, squaws and papooses were in attendance. Missionary J. J. Kliewer read Isaia 9: 6, and and Sumner S. Riggs was temporary interpreter for the Indians with their happy faces. The missionary has done a good work among the Cheyenne and Arapahoe Indians since he has been here."

FROM THE HEREFORD CONGREGATION.

For the past two months the hand of sickness and death has been heavy upon this congregation and this community. Through the death of Bro. John S. Berky we have lost a faithful worker in all the departments of our church work. In the Sunday-school where he was a faithful teacher, in the weekly meetings for Bible study where he was a regular attendant, in the Young Peoples' Society where with words of testimony, exhortation, and encouragement he was never wanting at the proper time, in the regular preaching services where his seat was seldom vacant, as an efficient leader of the music in the choir, the Sunday-school, and the Young Peoples' Society—in all these places we miss him much and we find it hard to become reconciled to our loss. Yet we know that He who has taken our brother to his reward above, will not allow His work below to suffer if we who remain are but faithful in our part.

Bro. Berky was laid to rest in his grave together with two of his children who had died only a few days before him, and has since been followed by a third one. May the Lord be graciously near to the widow and the children remaining, and comfort them in their sore bereavement. The whole community feels deep sympathy for them.

There has been a great deal of sickness in this vicinity with scarlet fever, and a number of other deaths have occurred, notably among them two children of Reuben Eschbach, the deacon of the Old Mennonite Church. "God moves in a mysterious way His wonders to perform;" but

> He is love; His mercy brightens
> All the path in which we move;
> Bliss He wakes and woe He lightens,
> God is wisdom, God is love.

At the annual business meeting in January the congregation adopted a formulated and revised set of by laws for the regulation of its activities and appointed a committee instructed to procure a charter. Both will soon be printed in small pamphlet form. The election of Sunday-school officers resulted in the choice of Andrew Berky and Irvin H. Bechtel as Superintendents. The school is prospering, both old and young seem to take an interest and delight in the weekly study of God's word. May God add His blessing and to Him be all the glory.

FROM WADSWORTH, OHIO.

From a sketch of the history of this congregation given recently by the pastor, Bro. E. Hunsberger, we extract the following: The congregation was organized in 1853 with 10 members. It grew rapidly and numbered at one time 153. In all 200 different persons have been members there. Of those not there now 41 died. 56 moved away, and 10 were dismissed to other denominations or under discipline. The present membership numbers 81. Bro. Hunsberger was the organizer and has been the pastor during the whole period of its history. Lately the congregation has taken a new start in the call Bro. N. C. Hirschy to the assistance of Bro. Hunsberger and in the transfer of their place of worship to a more convenient location in the town.

The congregation organized a Sunday-school on New Year's Day. The work is progressing. The first months' report states that there are eight classes and sixty scholars enrolled, with an average attendance of forty-eight. It *is* possible not only to *have*, but even to *begin* Sunday-school in mid-winter

On February 12th four persons were received into the church, one by letter and three by baptism.

It is reported that the work of evangelizing the Jews in Palestine, and especially in Jerusalem, is making more marked progress than heretofore, because of the new undenominational mission near the Jaffa gate of the Holy City, established and conducted by the converted rabbi, A. Ben Oliel.

GENERAL CHURCH INTELLIGENCE.

The Chicago University has an endowment fund of nearly seven million dollars. The yearly income from it amounts to $300,000.

The directors of the Reformed German Publication House at Cleveland, Ohio, have made arrangements for the publication of a German hymnbook with notes.

A correspondent of the *Living Church* states that since Advent, 1891, sixteen Methodist ministers have become Episcopalians. The writer does not state in what country they reside, but probably they were all in England or her colonies.

Rev. J. J. Escher, one of the bishops of the Evangelical Association, is going to Europe to hold conferences and to see after the work of their church there. Bishop Escher is said to have crossed the ocean twenty times already. He is now about 70 years of age.

Rev. J. G. White was arrested and forbidded by the authorities of Waukegan, Ill., to lecture in that city on Romanism. The mob spirit of the Romanists was so strong as to influence the mayor in their behalf, and White narrowly escaped lynching. And yet this is a free country!

The question of union between the Congregationalists and Presbyterians in Canada was up before the Toronto Presbytery and will come before the next General Assembly. It is reported that a large number of prominent Congregational ministers are anxious for a conference in the matter.

The trustees of Lane Seminary, Cincinnati, refused to accept the resignation of Prof. H. P. Smith, recently suspended by the presbytery for heresy. Prof. Roberts, one of the prosecutors of Prof. Smith was practically dismissed, the trustees abolishing the chair of practical theology, which he now holds.

The Board of Trustees of the Eastern Reformed Seminary purchased a four acre site near Franklin and Marshall College for the new seminary building at a cost of $10,000. The new building will possibly be commenced in the early spring. The amount already subscribed is about $30,000, which is a good beginning.

The recent statistical quarterly statement of the German empire reports the latest religious data of the country. According to these, Germany has 31,026,810 Protestant subjects; 17,674,921 Roman Catholics; 145,540 other Christians; 567,884 Jews; 562 adherents of other religions, and 12,753 without any religious profession. The total population is 49,428,470.

The recent annual conference of the United Brethren in Christ (Radical) in Wisconsin declared:

"WHEREAS, We believe that organized secret societies are evil in their nature; and,

"WHEREAS, Anti Christian combinations are rapidly increasing and clearly demonstrating their anti-Christian character, endangering the peace and prosperity of church and state; therefore,

"*Resolved*, 1. That it is the imperative duty of all Christians to refrain from connection with such combinations.

"2. That this is no time for us as a church to compromise with worldly secret associations.

"3. That we, as ministers and members of the United Breteren church, will seek through grace to overcome all such worldly conformity as would rob us of or destroy our usefulness."

MISSION DEPARTMENT.

CANTONMENT MISSIONHOUSE BURNED.

It becomes our sad and painful duty to inform the readers of the MENNONITE of the destruction by fire of our new and beautiful Missionhouse at Cantonment, on Wednesday February 1st. The sad news was immediately telegraphed to the officers of our Missionboard and by them conveyed to the other members of the board, so that undoubtedly a great portion of our readers have already heard of the sore affliction which has anew befallen our mission. But, as no doubt many are desirous of learning more of the particulars of this sad calamity we will give our readers an extract of a letter written by brother A. S. Voth to the Missionboard, a few days after the fire. Brother Voth writes as follows:

"Dear Missionboard:—

All of you will have heard of our sore misfortune before this will reach you. But many, and especially the members of the Missionboard, are undoubtedly desirous of learning something more about the particulars of this sad occurrence. For our station at Cantonment was dear unto us all. Many prayers from the friends of our mission ascended to Heaven in its behalf, and it was viewed by many with the most promising hope for the future.

"As we arose early on Wednesday morning, Feb. 1st., we had not dreamed that before noon we should be called upon to experience such a fearful calamity. The day before, we had a strong, warm, south wind. During the night the wind had changed to the north and had become very cold. Owing to the cold wind all felt like remaining in the buildings on that day. The teachers went to their schoolrooms and were busily engaged in teaching their pupils, numbering at the time about 45; brother H. A. Lehman and Mr. Montgomery, whom we had engaged to haul some wood, were arranging some things in the washhouse and sheds; sister M. Dyck was preparing dinner, and sister N. Harms was engaged with several girls in the sewing room. My wife, who had just risen from a bed of sickness, and two sick Indian girls were in our room, where I was with them arranging a school register. All at once I was called out by sister Harms who told me, she believed there was fire somewhere in the house. I immediately ran up stairs and to my horror found, that three beds in the northwest room of the upper story were ablaze. I ran down three flight of stairs, grapped two buckets of water, ran up and poured them on the burning beds. This smothered the fire on the beds, but then I saw that the floor near the chimney was burning. The room was so filled with smoke that I could scarcely find the door. I ran down one story and there met nearly all the occupants of the house, and, although I was very much exhausted, brother Weiss and I went up with water, which the children and the rest had brought us, and succeeded in extinguishing the fire on the floor. But, O horror! as we opened the windows we perceived that the ceiling too was on fire, but as yet only near the chimney. We at first tried to pour water up from below, but with no effect. Bro. Weiss then climbed upon the top of the ceiling, but he could not see anything and had to come down again on account of the suffocating smoke. In a few minutes we saw that the roof also was on fire. What should, what *could* we do? The wind blew violently from the side where the fire was. Brother Weiss then got on the roof and I on the ceiling and we both poured water as much as the others could bring us. But it was all of no avail. We could not check the fire. And at this moment the water gave out. No more water could be got. Our best pump had frozen fast and the other one did not furnish any more water. Besides that, we were all very much exhausted, and we had to relinquish our efforts to save the house. The bell had been rung for a long time in order to summon help, but no one heard it on account of the storm. Some of the children then ran out and told those whom they met of our dreadful calamity. Soon many, both whites and Indians, came, and every one began to throw and carry out of the house whatever he could lay his hands upon. By this time nearly the whole roof was in flames, and all assisted in carrying out things as much as they could. It then occurred to me that the sick should be brought to a place of safety, and we did so. It was a lamentable sight to see how the cruel flames were devouring our dear home. Many of the children were crying. All had now fled from the building, and in a few moments afterwards the most southern chimney with a part of the wall fell in. We were very sorry that we could not save more of the things contained in the lower story. But it was too late.

"The washhouse, with some of the things stored therein, was also burned. The stable, the feed and the meathouse were saved. No one was hurt, save that some had their fingers burnt and others their ears frozen. It was about 11 o'clock when the fire was first discovered and by two o'clock everything combustible was consumed.

"Where the fire originated is a mystery. The chimney near which it began to burn carried the smoke of three stoves There was no stove in the room where the fire started. As this was the girls bedroom, in which the girls had to make the beds, it might possibly, be that one of the girls had been playing with a match and that a spark of it had fallen on one of the beds and ignited it. But as no one had given any matches to the girls that morning and as the morning was too cold to remain long in the room to play this does not seem probable. And besides that there would have been in that case hardly so much fire on the floor. Some of the sisters maintain to have seen sparks of fire, some time during the forenoon on the ground near the kitchen door. This leads to the thought that the soot in the chimney was ignited and that this fire either burned through the chimney wall, or that some sparks fell out throngh a pipe hole on the floor, or even on the beds standing close by, and thus setting the floor and the beds on fire.

"Mr. and Mrs. Tucker were so kind as to permit us to move with them in their house, where we have two rooms for our use. Both the brethren and the sisters have each also one room for themselves. And then we have two rooms besides these where we have stored the things that have been rescued from the fire."

Brother Voth is quite in the right when he in conclusion says, "undoubtedly this is another severe trial for our mission, and we all stand again before the question, what shall be done? May the Lord give us wisdom to search and to find what He wants us to do! May He grant us grace to do His will with patience and meekness! May the Lord above all enlighten the members of the Missionboard whose duties will again be arduous!"

May all the friends of our mission join in and unite with our brother in this prayer, thus expressed, and may the Lord grant, that this severe trial may not discourage us in the work entrusted to us, and may that which at the time seems to be a sore affliction, be a means for greater blessings and to prepare us for more earnest labor for the salvation of the souls of the poor and benighted Indians! What the Missionboard will do, and whether the house will be built again or not, the future will reveal. May God's will be done! S.

TROUBLE WITH INDIANS.

Speaking about Indian troubles the *Kansas City Journal* says, "It is time that both sides of the Indian question were looked upon fairly and without prejudice. Any one who has been among Indians knows that there are outrages perpetrated against them that a white man would not stand for a day. The whites have their grievances against the reds, who are savages and who have been born and raised to a living by depredation, but in many instances these depredations are brought about by the actions of the whites, who are prone to disregard the rights of *meum* and *tuum* wherever an Indian is concerned. It is openly charged by those who are in a position to know, that the government makes treaties that look well on their faces, but when the time comes for carrying out the provisions of these treaties the Indians are compelled to take just what they can get. An Indian is a savage, but he is no fool, and he broods over his wrongs until at last the savage nature breaks out, and then we have "trouble with the Indians." Let the government look into the Indian business a little and put a stop to the causes for this trouble. The Indian's right to justice is undoubted, and he should have it."

GENERAL MISSION INTELLIGENCE.

If your interest in missions languishes, put a little more *principal* into it.—*The Examiner.*

John Ruskin has said: "If you do not wish for His kingdom, don't pray for it; but if you do, you must do more than pray for it; you must work for it."

John Duby, a native Zulu, and a son of one of the first native preachers, after studying some time at Oberlin, has returned to Zululand to labor as an independent missionary in behalf of his countrymen.

The Moravians have received the cordial consent of the Catholic government of Nicaraugua to establish a mission on its territory. It is hoped that this will result in the opening up of the whole of Nicaraugua to mission work.

A poor colored man in the West Indies brought to one of the missionaries the sum of $13 to help in spreading the Gospel, and when asked if that were not too much for him to give, replied, "God's work must be done, Massa, and I may be dead."

The Baptists, Methodists, and Presbyterians led the way, and now the Episcopalians, and also the Congregationalists, follow hard after in declining to receive any longer government aid for church schools among the Indians. The world will now watch with deep interest to see the Roman Catholic church join this procession. Let church and state be seperated and kept apart.

SUNDAY SCHOOL.

PRECIOUS THOUGHT.

It is easily perceived what kind of an abomination, Babylon, the mother of whoredom, pours from her golden cup, by her messengers and servants. Woe unto those that drink thereof; for she will so enchant them that they will become drunk, and full. *Menno Simon.*

POINTS ON THE LESSONS.

Lesson 10.—March 5th.

Keeping the Sabbath.—Neh. 13: 15–22.

During the abscence of Nehemiah numerous evils had crept in among the people. Of these evils, and how Nehemiah upon his return corrected them this last chapter of the book gives an account. One of the evils was the dishallowing of the Sabbath Day. The general work and trade was carried on as on other days. In this they were drawing upon themselves the wrath and curse of the Lord. Of course this evil was the necessary result of other mistakes the people had made. 1st. Allying with their enemies thus forming a mixed multitude. Much trouble in the church to-day arises from the people who are half and half—the worldly church members who are neither one thing nor the other. This truth is strikingly applicable to church members who think they can at the same time hold fraternal fellowship in secret societies. 2d. Withholding the offerings for the support of the services of the Lord, so that those who were to minister to holy things were necessarily "fled every one to his field." That man should give one-seventh of his time is a law from the beginning and of perpetual obligation. Those who know not God know no Sabbath. Verse 19 shows that Nehemiah used compulsion in carrying out God's command. There is such a thing as compelling law breakers to be obedient, and if our rulers, and especially just now those who have the power to say as to the opening of the World's fair next summer on the Lord's day, would have the spirit of Nehemiah, Sabbath desecration would receive a decided set back, and the hallowing of the Lord's day be strongly promoted.

Lesson 11 —March 12th

Esther Before the King.—Esther 4: 10–17; 5: 1–3.

Only one lesson from this marvelous book of the providence of God. One of the marvels of this book is that the name of God is not found in it, but which nevertheless is full of God from beginning to end. It gives the account of the deliverance of the people of God from death by a mediator. Mordecai is sure of deliverance from the cruel decree of Haman. How he had that assurance we are not told, but he suggests to Esther that possibly the providence of God had put her in her exalted position for this very emergency. As believers in the Lord Jesus Christ we know that his church will triumph, and the earth be filled with the glory of God; but to this end we must be instruments in the hand of God. It should be with us as a matter of life or death in laboring for the salvation of others. We must do our duty taking our lives in our hands, and if need be lay it down, as many have done to spread the blessed tidings of salvation. Esther knew the power of prayer, and went upon her important mission backed by the united prayers of her people. Our Master and King is ever accessible, and we may bring our supplications for ourselves or for others. But the spirit of self-sacrifice, of unselfishness, must pervade or we dare not expect a favorable answer.

Lesson 12.—March 19th

Timely Admonitions.—Prov. 23: 15–23.

These are old proverbs—old admonitions. But though old they have not, on account of age lost their value. They are *timely*—always appropriate. They are given in a fatherly love to all youths. The two prominent topics of these verses are: 1st. The wisdom of obeying the admonitions of home. 2d. The folly of associating with those who use intoxicating drink. Let all young people tell their difficulties to the home folks and always seek guidance from father and mother. A noted criminal said he dated his downfall from the day, when getting into a little difficulty, he hesitated whether to ask advice of his father or of a young companion. He went to the latter, was urged to take a dishonest course, the end of which was inprisonment for life. There is great wisdom in the injunction of verse 20. It is impossible to be habitually among wine-bibbers without being influenced by their practices. The companion of fools is destroyed by becoming like the fool in his practices and habits. There is no safety except in keeping out of the company of those who are given to drinking and riotous living. With many taking the first glass of liquor is like taking the first step into a rapidly flowing river—we know not whither the current may bear us. We only know that it must be *down*, it cannot be *up*. The only way to keep from evil practices is to obey the last verse of the lesson. Bringing Jesus near to all our interests and plans in life, and never parting company with our dear Savior.

Lesson 13.—March 26th

Quarterly Review.

The seven chief persons of these past 12 lessons give us seven different examples of personal characteristics. As we give them below, a profitable and interesting review exercise would be to take these as topics for short written sketches by teachers and scholars: 1. Zerubbable, the leader, an example of courage. 2. Haggai, the prophet, an example of hopefulness. 3. Zechariah, the prophet, an example of spiritual insight. 4. Nehemiah, the nobleman, an example of patriotism. 5. Ezra, the scribe, an example of devotion to the law. 6. Mordecai, the Hebrew, an example of faith. 7. Esther, the queen, an example of self-sacrifice. What a beautiful panoramic illustration of God's plan of salvation, in its two-fold aspect, is brought before us in these lessons. Zechariah showed us the sinner, under the emblem of Joshua clothed in filthy garments. The filthy garments were taken off him and he was clad in clean raiment. Then a fair mitre was put upon his head to indicate his priestly office. Then he showed us the church, under the emblem of a golden candlestick which was constantly supplied with golden oil from above that it might give a clear and continuous light. Then the triumphs to be won and the glory to be attained by the church are portrayed by the vision of Zerubbable's success in building the temple of God in spite of all obstacles. In these three pictures we have the Godward side of salvation. Joshua's filthy garments were taken off without any effort on his part, the new raiment was bestowed upon him as a free gift. He had only to stand humbly before the angel of the Lord and submit to the operation. The golden candlestick did not provide its own light; it simply stood there holding out its seven lamps and allowing the oil free course and be burned. Zernbbabel was not to achieve his promised victory by any might or power of his own, but by the Spirit of the Lord. He was not to scale the mountain. It was to become a plain before him. In Nehemiah we have the man-ward side of salvation. While it is true that it is God who must both begin and finish the good work in us and through us, it is nevertheless our duty to watch and labor and pray, as if we had it ourselves. Each side of the pictnre is perfect as far as it goes, but neither is complete without the other.

THE YOUNG PEOPLE.

HUMILITY.

The bird that soars on highest wing
Builds on the ground her lowly nest;
And she that doth most sweetly sing
Sings in the shade when all things rest.
In lark and nightingale we see
What honor hath humility.

When Mary chose the better part
She meekly sat at Jesus' feet;
And Lydia's gently-opened heart
Was made for God's own temple meet.
Fairest and best adorned is she
Whose clothing is humility.

The saint that wears heaven's brightest crown
In deepest adoration bends;
The weight of glory bows him down
The most when most his soul ascends.
Nearest the throne itself must be
The footstool of humility.

A very successful, interesting and inspiring Christian Endeavor convention of the societies comprising the district of Bucks, Montgomery, Lehigh and Northampton counties, Pa., was held in the Presbyterian church at Doylestown on February 2d, 1893. Rev. Charles Roads, of Philadelphia, president of the Pennsylvania State Union presided. Mr. Roads seems to be the right man in the right place, firm decided and filled with Christian Endeavor enthusiasm as evidenced in his closing address and his manner of conducting the closing consecration meeting. State Secretary W. S. Ferguson conducted a Free Parliament on the three committees: *Lookout, Prayer and Social.* Rev. J. D. Hunter very ably conducted a Pastor's Half Hour. In the evening very able addresses were given on Christian faith and work by Rev. William Freemantle of the Frankford Reformed Episcopal Church and William McNeill of Boston. The latter also very creditably conducted the Question box period in the afternoon. Mr. McNeill has some Scotch fire and wit, and is able to hold the undivided attention of an audience.

Twelve years ago on February 2d, quietly and without ostentation, was born the first society of Christian Endeavor. Twelve years have passed, and there is scarcely a land on the globe that has not its Christian Endeavor society, and there is scarcely a language of a civilized nation into which the constitution has not been translated. From one little society have sprung more than twenty-three thousand societies. The only feeling that should animate the hearts of the members of these thousands of societies is one of devout gratitude to Almighty God. There is no room for self-congratulation or for boasting. All that can be said is with deep humility to exclaim, "This is the Lord's doing."

Here is a capital, good thing from *The Midland:* "The influence of the Young People's Societies of Christian Endeavor for good is illustrated by the statement that Senator Quay, when rallied upon his zeal for the Sabbath as shown by his introduction of the proviso for the closing of the Exposition on that day, replied: 'I was appealed to by 40,000 young people of Pennsylvania. How could I disregard such a rising force in politics?'"

To be ever watchful for opportunities to say a word for the Master or do a kind act in his name is Christian faithfulness.

Rev. Dr. Pond, pastor of Bethany Congregational church in San Francisco, writes: "One third of the 336 members of Bethany church, of which I am pastor, are Chinese believers."

QUESTION CORNER.

No. 26.

1. What was the difference betwenn the priests and the Levites?

2. Where do we read that people wept when the Word of God was read to them?

3 Where do we find the term *pulpit* in the Bible?

4. Give some of the traits of character of Nehemiah worthy to be followed?

5. Why are no sacrifices offered now?

6. Give a passage showing what sacrifices give most pleasure to God.

7. Under the authority and permission of what king was the building of the second temple begun?

MARRIAGES.

GROSS—MYERS.—On January 28th, 1893, at his residence in Bedminster, by Allen M. Fretz, William S. Gross to Miss Libbie Myers, both of Plumsteadville, Pa.

OVERDORF—BERGEY.—On Febrnary 15th, 1893, at Hitner, Chester county, Pa., at the home of the bride's parents, by N. B. Grubb, of Philadelphia, Mr. Irvin H. Overdorf to Miss Elma K. Bergey, both of Vincent, Pa.

DEATHS.

SACKS.—On December 17th, 1892, in Philadelphia, Pa., Jacob S. Sacks, aged 73 yrs., 3 mos. and 7 days. Funeral services by N. B. Grubb. Interment in West Laurel Hill.

HATFIELD.—On January 8th, 1893, in Philadelphia, Betty, wife of John Hatfield, aged 67 years. Funeral services by N. B. Grubb. Interment in Green Wood Cemetery.

LEATHERMAN.—On January 10, 1893, in Plumsteadville, Pa., Catharine Leatherman, relict of Jacob L. Leatherman, aged 56 yrs., 8 mos. and 9 days. Interment on the 5th at the Deep Run Mennonite church. Funeral services by Allen M. Fretz. Text: Heb. 4: 1.

HEIST.—On January 28th, 1893, in Milford, Bucks county, Pa., Anna Maria Heist, aged 51 yrs., 10 mos. and 12 days. Interment at St. John's Lutheran church. Funeral services conducted by A. B. Shelly and O. F. Waage.

MYERS.—On January 30th, 1893, in Bedminster, Pa., at the residence of his son-in-law, John K. Myers, aged 75 yrs., 7 mos. and 28 days. Interment on February 3d at the Deep Run Mennonite church. Services by Allen M. Fretz. Text: Job 33: 24.

DOLL.—On January 31, 1891, in Milford, Bucks county, Pa., Christian M. Doll, aged 45 yrs., 9 mos. and 15 days. Buried at the Indian Creek Reformed church. Funeral services conducted at the house by A. B. Shelly and at the church by Rev. Kehm.

STAUFFER.—On February 2d, 1893, at Springmount, Montg. Co., Pa., Katie H., aged 3 yrs., 1 mo. and 29 days, and on Feb. 5th, William H., aged 4 yrs., 6 mos. and 9 days, children of Milton K. and Emma Stauffer. Both were laid to rest in the same grave at the West Swamp Mennonite church, on Tuesday, Feb. 7th. Funeral services conducted at the house by Wm. S. Gottschall and at the church by A. B. Shelly.

TRUMBAUER.—On February 6th, 1893, at the home of his son near Doylestown, Pa., Philip Trumbauer, aged 94 yrs., 7 mos. and 26 days. Interment on the 9th at the Deep Run Presbyterian church. Services by Allen M. Fretz. Text: Heb. 13: 14.

BERKY.—On February 7th, 1893, near Clayton, Pa., Harvey Berky, aged 5 yrs., 1 mo. and 2 days. Deceased was a son of John S. Berky, the death being the fourth in the family in the space of two weeks. The remains were laid to rest beside the father and the two other children in the Hereford Mennonite cemetery, on the 15th. Funeral services were conducted by O. S. Kriebel and A. S. Shelly. The surviving part of the family are the widow and four children.

GOTTSHALL.—On February 9th, 1893, at the house of Ambrose Stauffer, near Bechtelsville, Pa., Lizzie Gottshall, daughter of Rev. Abraham Gottshall, aged 40 yrs., and 18 days. Interment was made on the 15th in the Union cemetery at Bally, Pa. Funeral services were conducted by the Brethren Stutzman and Ehst at the house of the bereaved parents and by Anthony S. Shelly at the Hereford Mennonite church.

GRIESEMER.—On February 16th, 1893, in Philadelphia, Oswin, son of Jonas and Katie Griesemer, aged 10 months and 22 days. Funeral services in First Mennonite church by N. B. Grubb, from Rev. 12: 5. Interment at West Swamp, where Rev. A. B. Shelly and N. B. Grubb officiated.

BOOK REVIEW.

The Crowning Sin of the Age.

Through the courtesy of the publishers, H. L. Hastings we have on our table two excellent works that demand particular notice this month.

1. *The Crowning Sin of the Age*—the perversion of marriage, by Brevard D. Sinclair of the first Presbyterian church, Newburyport, Mass., and member of the American Academy of political and social science. The book is divided into the following six chapters: 1. *Sermon*, by the author, on James 1: 15; 2. *The Reviewers Reviewed*. 3. *The Decay of New England*. 4. *The Voice of the Church*. 5. *Small Families* by H. L. Hastings. 6. *Commendatory Letters*. The opening chapter is a soul-stirring sermon by the author in which he handles the sin he deals with without gloves. Among the commendatory letters we find the names of such notable individuals as Gordon, Vincent, Joseph Cook, Cuyler, Deems, McCosh, and Miss Willard. The book should be read by ministers and lay-members. By ministers that they may be incited to raise a cry against the sin; by lay-members that they may be led to see the sin in its true light H. L. HASTINGS,
47 Cornhill, Boston, Mass.
Price 50 cents, unique paper binding.

Are there Corruptions in the New Testament? This is one of the volumes in the Anti-Infidel Library by H. L. Hastings. It contains 95 pages, bound in cloth. The author, in his interesting and logical style aims at the conclusion in the mind of the reader that the New Testament is the inspired Word of God given by Jesus Christ and his apostles in the form in which we have it. The book is worthy of a careful perusal by all lovers of sacred writ, to strengthen their faith; by all doubters to set them at rest in the truths of the Bible. Address: H. L. HASTINGS,
Price 35 cents. 47 Cornhill, Boston, Mass.

CONTRIBUTIONS ACKNOWLEDGED.

For our Indian Mission received during the month of January.

From Gnadenberg cong. Kan., $8.60; Uriah Binkly, La Salle, N. Y. $3.00; Mrs. Joseph Witmer, $2.00; Anonymus, $5.00; Emmanuel S. S., Noble, Ia., $20.00; Various Mission Gifts from Berne, Ind., $6.95; Moundridge, Kan., Young Peoples' Society, $8.20; Zion's cong., Donnellson, Ia., $15.00; Bluffton, O., $5.00; Chr. Hirschy, Edge Hill, Ind., 50c.; Hoffnungsfeld, cong., Kan., $27.65; Gnadenberg cong., Kan., $9.00; Mary Bowman, Ind., $1.50; Gretna, Man., S. S., $40.25; Cong. at Inman Kan., $18.10; John Jantzen, $2.00; Bro. Dirks, $2.00; Jacob Hoeppner, Man., 20c.; Christian, Kan., cong., $64.22.
Gratefully Acknowledged,
HERM. SUDERMAN, Treas.

VICK'S FLORAL GUIDE
For 1893, just issued, contains
Color Plates of Alpine
Aquilegia, Pansies, Cornflower, Cockscomb, Dianthus, Carnation, Sweet Alyssum, Phlox Drummondi, Verbenas, Pansies, Corn and Tomatoes.
Descriptions and prices of the very best Flowers and Vegetables, and many Novelties. Try Charmer Pea and Golden Nugget Corn, they pleased everybody last year. Hundreds of beautiful and appropriate quotations from the best authors, makes it The Poets' Number.
Every lover of a good garden should send 10 cts. for Guide which can be deducted from first order—costs nothing.
JAMES VICK'S SONS, Rochester, N.Y.

NOTICE.

The "Leisy Orphans' Aid Society of Kansas" as Trustees of the "Leisy Orphan Fund" hereby announce, that they are prepared to pay out of said fund for the maintinance, training and education of needy orphan children entrusted to christian families.

Applications for assistance and for further information are to be made to one of the following officers of the Society.

VALENTIN KREHBIEL, President,
Valentin, Harvey Co., Kansas.
DAVID GOERZ, Secretary,
Halstead, Harvey Co., Kansas.
CHRIST. KREHBIEL, Treasurer.
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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

VOL. VIII. NO. 7 QUAKERTOWN, PA., APRIL 1893. WHOLE No. 91.

EASTER MORNING.

Welcome happy morning! age to age shall say;
Hell to-day is vanquished, heaven is won to-day!
Lo, the dead is living, God for ever more!
Him, their true Creator, all his work adore.

Earth with joy confesses, clothing her for spring,
All good gifts returned with her returning King;
Bloom in every meadow, leaves on every bough,
Speak his sorrows ended, hail his triumph now.

Maker and Redeemer, life and health of all,
Thou, from heaven beholding human nature's fall,
Of the Father's Godhead true and only Son,
Manhood to deliver, manhood didst put on.

Thou of life the author, death didst undergo,
Tread the path of darkness, saving strength to
[show;
Come then, true and faithful, now fulfill thy word,
'Tis thine own third morning, rise my buried Lord!

Loose the souls long-prisoned, bound with Satan's
chains,
All that now is fallen raise to life again;
Show thy face in brightness, bid the nations see,
Bring again our daylight; day returns with thee!

Sung by Jerome of Prague at the stake.

EASTER AWAKENING.

There is a providential felicity in the coming of Easter with the coming of spring. The oldest of all the Christian festivals, which speaks of the power of life to overcome death, finds a fitting environment in the bursting buds, the springing grass, the first songs of the birds. All these bring us the same message,—that life is throbbing beneath the ribs of death, and is coming forth to transform the world.

When the apostles gathered at the rock-hewn tomb to lay away the body of their Lord, it looked, indeed, as if his work were done, his career closed. They might carry away the memories of his words, and strive to keep these fresh in their affections as the time passed, and widened the distance between him and them. But he was gone out of their lives; gone into the death, for all that sense could say to them. It was only faith that could look forward to his triumph over death itself, and embrace his living presence with his people as the risen Christ.

The Church keeps Easter ever since, because all that faith could look for has been fulfilled beyond its largest hope. It keeps it in recognition of the living Christ, who can say, "I am the living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades." The rising again of Christ from the dead is one of the most certain facts of human history,—not because the contemporary accounts are demonstrative of its truth, but because it is authenticated to us by the life of his Church through all the ages of her history. The spiritual springtime is as real as the natural. The constant quickening of fresh emotion in the heart, the unceasing renewal of Christian affections, the freshening of Christian relationships, form the ceaseless evidence that "the last Adam became a life giving spirit,"—a truth the Apostle expressly connects with his rising again from the dead.

There are times when we are disheartened as regards the spiritual possibilities of our community, or our churches, or ourselves At such times God speaks to us by his great parable of Eastertide. He calls us to believe that life is mightier than death, and that it never will cease its miracles of renewal. He reminds us that the Prince of Life was slain and raised again from the dead; that "he was raised from the dead that we might bring forth fruit unto God," through sharing in that great uplift which his resurrection exemplifies. The resurrection thus strikes the note of hope for us and for our brethren. Easter is the springtide prophecy of the divine quickening, with which the face of mankind shall be renewed into the image of God It tells us that the divine power to renew is immanent in the world as the ever-present Christ, who touches human life in the most secret places:

"For warm, sweet, tender even yet,
A present help is he;
And faith has still its Olivet,
And love its Galilee.

"The healing of his seamless dress
Is by our beds of pain;
We touch him in life's throng and press,
And we are whole again.

"Through him the first fond prayers are said
Our lips of childhood frame;
The last low whispers of our dead
Are burdened with his name."

H. CLAY TRUMBULL.

THE CONTINUITY OF THE ETERNAL LIFE.

If the incarnation is the foundation, and the atonement the chief corner stone, then is the resurrection the capstone that completes the symmetrical beauty of the finished temple of divine truth. The Scriptures themselves regard it as such. In the preaching and the writings of the apostles the doctrine of the risen Christ occupies as prominent a place as that of the crucified Saviour. And indeed it is the divine seal set upon the redemptive work of the Son of God, the alone competent and sufficient witness to what he was and did, and the pledge and earnest of what he yet shall be and do. It was the logical and consistent consummation of all that had gone before, and the necessary precursor of all that should follow after.

Since Christ, "the firstfruits of them that slept," rose from the dead, bringing life and immortality to light, thousands and thousands have stood by the graves where their loved ones were laid, and their hearts were not broken nor their spirits crushed; for that angel still was there to strengthen and cheer, and direct them aright: "Why seek ye the living among the dead? He is not here, for he is risen; for he that believeth, though he were dead, yet shall he live. And whosoever liveth and believeth shall never die. Fear not ye, therefore; but give thanks unto God, which giveth us the victory through our Lord Jesus Christ."

Yet is it by no means to be imagined that there is any true ground for comfort in the mere historic fact of Jesus of Nazareth's having risen from the dead, early one Easter morning, nigh two thousand years ago. There is no comfort in it nor any interest for me, unless there exists some vital, close, organic relationship between him and me. To this end hath God in Christ made with us an everlasting covenant, shedding his life blood on the cross that we might become partakers of his eternal life, and our life be hid with Christ in God. Therefore he calls us "friends," and sends his Spirit to bear witness with our spirit that we are children of God; "and if children, then heirs; heirs of God, and joint heirs with Christ." He took on himself our sinful lives, the natural life of man, and made us sharers of his sinless life, the eternal life of God; so that it is no longer we that live, but Christ that liveth in us, and the life we now live in the flesh we live by the faith of the Son of God.

The continuity of the life that is in Christ, the true eternal life, is further emphasized by what immediately followed upon the resurrection. There was to be no interruption or cessation of the work. The women were comforted and reassured by the same voice as of old. They were given a practical task to perform, to carry a message such as they may have carried many a time before. A place previously appointed for a meeting, a mountain in Galilee, was again designated, and the Master's command reiterated. And when they met him there, behold! it was the same dear, loving Master they had known and followed before until the horrors of Gethsemane and the awful event on Calvary had overwhelmed and wellnigh confounded them. They had been dazed by their natural belief in the power of death and the grave. Now they were coming to themselves again; they were learning to believe in the Life, to realize what he had meant when he said, "I am the resurrection, and the life." Death is not omnipotent. Even here and now, there is a condition which death cannot touch, a sphere where the dread tyrant is helpless and powerless. Yes, their Master was the same they had always known; yet now, as never before, could they understand and believe his calm assurance. "All power is given unto me in heaven and in earth." That "all" now was seen to be infinitely large. It meant all to them now.

In the light of this larger knowledge could they now go forward, as he commanded them again, with the saving work he had come to do on earth. The task would be great, but we "can do all things through Christ which strengtheneth" us. Discouragements, difficulties, persecution, death, would oppose them, all the world be against them; but what were these? He had said, "Lo, I am with you alway, even unto the end of the world." And he is the life, triumphant, omnipotent life,—the eternal life which had been given them to live, and which no man taketh from them. Their property men might take, their limbs and bodies, but their life never; for that was hid with Christ in God forever and forever.—*Sel.*

For the Mennonite.

SHALL WE WELCOME IT?

By M. S. Moyer.

This question passed through the mind of the writer of this, when first becoming acquainted with the new departure of the Roman Catholic church in regard to our public schools.

The Roman Catholic church has always been more or less the enemy of our common school system. Not because there is *no* religion taught in them, but because the common schools do not make it an object to persuade children to become Roman Catholics. The correctness of this assertion is proved by the circumstance that Catholics and Infidels have always been ready to join hands for the purpose of preventing even so much as the mere *reading* of the Bible in the public schools. The pretext generally was, that the Protestant translations of the Bible were not correct. Every one who is acquainted with both Catholic and Protestant translations of the Bible knows, that there is no material difference between them; not so much at least as to make any person do different in his moral and religious walk of like.

The Roman Catholic church has in times gone by demanded a division of the school funds, at least to such an extent, that the Roman Catholic church would receive such a portion of said funds as corresponds to the number of children of Catholic parents in the district.

Such a system, if just, is entirely impracticable. If every church were to receive its share of the school funds and the none church people would receive theirs, the entire school system would be crippled. In many districts these separate funds would be too small for each to support a school, unless the people would consent to be enormously taxed. Bro. Taylor in No. 5 of the Mennonite attributes the absence of religious and moral instructions in our common schools to *indifference*. It is true that many, even professed Christians, are too indifferent; but even without this indifference it is likely that circumstances would nevertheless have drifted us to where we now are. Many protestant churches, that are now maintaining parochial schools, do not ask a division of the school funds; although they know that the common schools can not give the necessary religious and moral instructions. In places where they have a sufficient number of children, they have parochial schools; and where they have to make use of the public schools, they will impart religious instruction on Sundays and at meetings especially called for that purpose.

I am glad at times, that we have no formal religious instructions in our common schools. A large number of our teachers, although moral, can hardly be called religious; in fact they make no claims in that direction. Religion taught by irreligious people is worse than none. All that I would like to see, is, that *anti*-religious sentiments were as successfully kept out of our public schools as sectarianism. The "*Fairbault plan*," as advocated by Bishop Ireland, if introduced would benefit chiefly, if not exclusively, the Roman Catholic church. If the above mentioned plan were made general, our schools would in fact all be *church* schools; or else each church in a district had to have a separate room in the school building, or a house of its own near the school house, in which to impart religious instructions to the children of its members, as well as a teacher to teach religion from three to four o'clock each day. Could such a plan be made practicable, and that in such a way that all the various denominations would be equally benefitted thereby? This is *the* question; and as long as it is not answered, we should hesitate to welcome the "Fairbault plan."

The Fairbault plan is about as follows: "The Catholic churches offer for a mere nominal rent their school rooms to be used for public school purposes. The teachers of their parochial schools are to be examined and if found competent they are to be teachers of those public schools held in Catholic school buildings. No religious instructions are to be given in the regular school hours. At three o'clock, non-Catholic children are permitted to go home and children of Catholic parents remain for religious instruction." This in fact is only an other name for a division of the school funds. The teachers of the Catholic parochial schools are principally nuns, who are not allowed to acquire individual property. The money paid them for teaching merely flows into the treasury of the Roman Catholic church. We see that by merely confining religious instructions to one hour of the day, the Catholics would practically get, what they long demanded; namely a division of the school funds.

That the pope has sanctioned this plan is rather an argument against it. The pope considers himself a potentate as well as a church official. He is trying to get official recognition from our government for the vice pope Satolli. No one would expect that the potentate of any country should try to benefit a rival nation, without benefitting his own nation still more. It is the desire of the Roman Catholics to make of America what might be called a Catholic country, and they seem to have strong hopes, that they will accomplish their object; and the Fairbault plan is by its advocates expected to help the thing along. It is a folly to think, that the pope was actuated by less selfish motives when he sanctioned Bishop Ireland's plan. We might as well believe in the conversion of Satan as to believe that the pope had changed any thing but his tactics.

HOW ONE MAY KNOW THAT THERE IS A GOD

"A philosopher who occupied a distinguished rank among men of learning, and who denied the existence of God, the author of all knowledge, was crossing, one day, the Great Desert of Sahara, accompanied by an Arab guide. He noticed with contempt that at certain times his guide, notwithstanding what obstacles might present themselves, put every thing aside, and kneeling upon the burning sand, addressed a prayer to God. Day followed day, but the Arab never forgot to fulfill his religious duties. Finally one evening the philosopher, seeing his guide arising after his prayer, asked him with a contemptuous smile:

"How do you know there is a God?"

The guide looked at the skeptic with a bright glance, who seemed surprised at this attitude, then replied to him quietly:

"How can I know that a man and not a camel has passed my hut during the shades of the night? Is it not by his footprints upon the sand? In the same manner," he added, pointing with his finger to the sun, the last rays of which were breaking over the solitudes of the desert, "that *footprint there* is not that of man."—*L'Avenier.*

People who really love Christ are never much troubled about how, when and where they ought to tell it.

SCOLDING.

There are six separate reasons why scolding does no good, and why consequently we ought not to scold. First of all, scolding arouses resentment instead of sorrow. You are making rebels, not submissive penitents. You are calling forth impudence instead of shame. A soft answer turneth away wrath: but grievous words stir up anger.

In the second place, scolding is a confession of temper and irritability, and therefore does no good. Even where the rebuke is just in point and is greatly needed, the one scolded will feel, "He only says that because he is mad with rage."

In the third place, scolding is a confession of powerlessness and defeat, or at least of weakness, and therefore does no good. The will that is still strongly clothed with authority, and is confident of coming out victorious, even when injury has been attempted against it, needs no desperate and last resort. When people are baffled, cornered, beaten, or helpless, there is still one thing left to them. They can still be ugly with their tongue. It is their hour of great provocation. They have failed to control things, and so they give vent to their bitterness and disappointment. It is the only way left them of taking revenge. "Then said Job's wife unto him, Dost thou still retain thine integrity? Curse God, and die!"

In the fourth place, scolding is a confession of willingness to pain others just for the sake of relieving one's self. The soul manifests itself as selfish, inconsiderate, reckless, running daggers into the heart of friend and foe alike, with very slender cause or purpose.

The fifth great reason why scolding does no good is that there is a tendency to concentrate it upon the heads of those with whom you do not sympathize, and whose nature in many subtle ways goes against your grain. Very probably your scolding is not fair. The one whom you like the least is the one who gets it the most, whether he is innocent or whether he is guilty. He is made the scapegoat for others. You are prejudiced against him, and he is compelled to stand the brunt of it all. "If anything is done wrong, the supposition is that George did it. He broke the latch. He left down the gate. He hacked the banisters. He whittled sticks on the carpet."

And often the poor boy reasons, "Well, I will get the blame anyhow; I might as well deserve it!" In many a household there is such a one singled out for suspicion and castigation. All the sweet flowers of his soul are blasted under this perpetual northeast storm.

The sixth great reason why scolding does no good is because it very generally contains much downright falsehood. First of all, the charges and accusations are not pure truth. A little gnat of fact is magnified into a great camel,—it is awfully and terribly enlarged; or a single individual case is made the basis of a sweeping and universal statement: "You are always in mischief!" "You never have a decent thing to wear!" To wax eloquent in scolding, one must lay a broad philosophical foundation, and must branch out from particulars to generals. If one can show that the stability of the very heavens and the earth are affected by the evil deed of the miscreant, then it will be possible to rise to an overwhelming climax of indignant magniloquence. The first and greatest law of scolding is, "Start out on a grand scale!"—*S. S. Times.*

ENOUGH TO GO AROUND.

"Sister Moore," the indefatigable home missionary, gives us a hint on luxury, well worth considering, in the following stirring words:

"But you say we must have something beautiful to wear. God likes beautiful things; look at the flowers and the sunset clouds; therefore it is right for me to dress in georgeous apparel. This matter of spending so much for dress because God has made showy things is a piece of sophistry that cheated me for several years God does make beautiful things, but he has enough of his beautiful things to *go around* his whole great family, and he sends them around. Do you? The flower that grows by the black man's cabin is just as lovely as the one in your yard. The gorgeous sunset that comforts the tired mother with her babe on her knee by the cottage door, is just the very same that delights my elegant lady in her fine mansion. The beautiful rain and sunshine fall alike on the good and the bad, the rich and the poor. Now, if, like God, you have enough of your beautiful things to go around, then spend your money for them freely. But we do object to your decking *one* child in rich raiment while you let *ten* perish with cold for lack of clothing; or feeding one on delicacies the price of which if wisely used, would supply the whole family. Let me explain. Last winter we planned for a sociable at our house. Now, 'what shall we have for refreshments?' 'Oranges, bananas, ice cream, lemonade, cake, nuts,' etc. 'Hold on,' I said, 'we will have probably fifty present and only $5 with which to buy. Now, whatever we get, we must have enough to *go around*.' Therefore, we planned a simple bill of fare."

Dear friends, are we each one of us doing all we can? Will our excuses stand the test of the judgment day? Look at this Immanuel church edifice. Suppose you had built it just as large as it is, but plain and neat without any spire or ornamant; then if you had given me the price of what you had spent for ornament I would have built one hundred neat little churches in the wilds of Louisiana and placed there a missionary and gathered in the hungry people and fed them with God's word. Ah! but I see you are shocked with my proposition, and I hear you say 'Poor sister Moore! She has no taste for the beautiful.' I deny it. I have an eye for the beautiful; but let me tell you *what is beauty*. One of my women said to me last winter, after she had been with me a few weeks, 'Sister Moore, I never was so long in my life without getting angry,' and her face shone with a beauty that was new to it. And thus day by day, the missionary goes down and lives her beautiful life beside the rude and rough ones of earth. Watch and you will notice how the voice grows soft and low, and the footstep quiet, the touch of the hand is gentle, and the light of God's love within the soul shines all over that once coarse, rough face, and now it is *beautiful*. Go out into the streets and take the hand of the poor, neglected little child. Lead it to the sewing school and the children's meetings; tell it the old, old story of Jesus' love for the little children. Yes, keep tight hold of the child with one hand and let God take hold of your other hand till he makes you the happy medium by which the image of Christ is stamped on the face of that child, that will be beauty! Beauty that will continue to shine with increasing loveliness long after your elegant temple has mouldered to dust. Many years ago I caught a glimpse of this higher, grander beauty, the beauty of holiness; and now, praise the Lord, I would rather hunt among the rubbish of sin for one of God's precious jewels, and help polish it for the Master's diadem, than to be decked in earth's richest robes and dwell in your elegant mansion Oh, friends! Why do you spend your labor for that which *satisfieth* not?"—*The Message.*

WHY WE SHOULD STUDY THE OLD TESTAMENT.

Every Christian disciple, student or no student, should be well grounded in Old Testament knowledge, for these among other reasons:

Because the Old Testament writings came in the old time, "not by the will of man"—but through holy men of God, who spoke as they were moved, or impelled, or borne along of the Holy Ghost. If there was not another reason under the sun, that one would be reason enough for the most persistent study. We want to know what the Holy Spirit taught these men.

Because Christ Himself, the author and finisher of human faith, and who knows what is needful to a strong and comprehensive faith, has told us to search these same Scriptures, saying they testified of Him and because eternal life is in them.

Because Paul declares concerning them that they are Holy Scriptures—a fact which distinguishes them from all other scriptures or writings. The world may be full of books—and Christendom may be full of devout and religious books—but they are none of them entitled to the lofty designation "Holy." When books are pronounced "holy" by inspired men, it means that they are something more than mere literature. "When Moses drew near the burning bush, he was commanded to take off his shoes." In any sort of "burning bush," no doubt the flames curled and the smoke ascended in just the same way, and the bush burned according to the same laws of combustion, but Moses never took off his shoes to them. Critics, take off your shoes; the book you approach is a Holy Book.

Because, as Paul told Timothy, these same Scriptures were able to make him wise unto salvation. The light of life was in them. We, who have eternal life, want all the more to study up the original sources of life-giving wisdom. They had great libraries in ancient times, but in none of them do we find traces of any other book which could make people wise unto salvation. This one book stood alone in all the ages. Critics, take off your shoes.

Because Peter tells us to take heed to those old writings, which he call a sure word of prophecy—a light that shineth in a dark place. There are not a few dark places yet in the world's future, and in the great doctrinal subjects, on which we need light that is stored up for us there and nowhere else.

Because we are especially notified that the things written aforetime were written for our admonition upon whom the ends of the world have come. Not unto themselves but unto us did they minister the things that are now reported unto us. Then, by all means, as we respect a call from God, let us heed Old Testament messages sent to us also, and not to the Jews only.

Because the Old Testament is a book of beginnings as the New Testament is a book of endings—the beginnings of the sun, moon and stars; the beginnings of life; the beginnings of man; the beginnings of sin; the beginnings of redemption; the beginnings of all the revelations of God. Let us begin at the beginning—*Wm. Ashmore, D. D., in Herald and Presbyter.*

THE DOCTOR'S STORY.

"Children," said the old doctor, "I have a story to tell you of something that happened to me many years ago, which I shall never forget."

"One day—a long, hot day it had been, too—I met my father on the road as I was coming home."

"I wish you would take this package to the village for me, Jim," he said, hesitating.

Now, I was a boy of twelve, fond of play and not over fond of work, and I was just out of the hayfield, where I had been at work since dinner. I was tired, dusty and hungry. It was a good mile into town. I wanted to get my supper and to wash and dress for the evening class. My first impulse was to say I couldn't, for I was vexed that he should ask me to go after I had done my work. But if I did refuse I knew he would go himself. He was a gentle, patient man, weak and out of health, and something stopped me—one of God's good angels, I think.

"Of course, father, I'll take it," I said heartily; giving my rake to one of the men.

"Thank you, Jim," he said. "I was going myself, but somehow I don't feel very strong to day, and it's very important this should go."

He walked with me to the road that turned off to the town; as he left he put his hand on my arm, saying again, "Thank you, my dear boy. You've always been a good son to me, Jim."

I hurried into the town and back again. When I came near to the house I saw a crowd of farm hands at the door. One of them came to me, the tears rolling down his face.

"Your father," he said, "fell dead just as he reached the house. The last words he spoke were to you."

I am an old man now; but I have thanked God many and many a time in all the years that have passed since that hour, that those last words were, "You've always been a good son to me."—*The British Friend.*

OUR UNLOVING HEART.

"A heart unloving among kindred has no love towards God's saiuts and angels. If we have a cold heart towards a servant or a friend, why should we wonder of we have no fervor towards God? If we are cold in our private prayers, we should be earthly and dull in the most devout religious order; if we cannot bear the vexations of a companion, how should we bear the contradiction of sinners? If a little pain overcomes us, how could we endure a cross? If we have no tender, cheerful, effectionate love to those with whom our daily hours are spent, how should we feel the pulse and ardor of love to the unknown and the evil, the ungrateful and repulsive?"—*Cardinal Manning.*

THE MINISTRY OF THE DEACONESS.

The deaconess enters the home of the unchurched masses by the door of curiosity if she can find no higher portal. She enters by the door of desperate need with her message of Jesus' love. But she enters. She finds her way into homes and hearts by her practical ministries and after her may come the pastor and other agencies of the church. In the face of her doings no one can misunderstand that the religion in whose name she works is one of practical helpfulness.—*The Message and Deaconess World.*

THE MENNONITE.

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QUAKERTOWN, PA., APRIL, 1893.

CHANGE OF ADDRESS.

Having been called by the newly organized congregation at Souderton, to take the pastoral charge of the work there in addition to my present charge, I expect by the time this reaches our readers to have moved with my family to this part of my field of labor. I therefore take the present opportunity to inform my friends who would correspond with me, and in particular, all contributors to my departments of work on the Mennonite of the change of address. As the church and my future home will be near the station, I extend a cordial invitation to all brethren and friends, who may have occasion to travel this way to "stop in," and find a hearty welcome. Address: ALLEN M. FRETZ,

Souderton, Pa.

P. S.—Let exchanges formerly addressed to Bedminster, Pa., take notice of this change.

The committee on congregational report blanks of the Eastern Conference has prepared, printed and distributed blanks for full and exhaustive reports from the congregations. Now let these be faithfully filled out before coming to conference so that there may be no parts wanting and they give a correct idea of the congregations and of the work done by them. These reports are not to be given in the spirit of boasting,—alas! we have on our own part as a rule more to regret than to be proud of—nor for the purpose of invidious comparisons, but for the sake of being helpful to one another, that we may give and receive suggestions which may fit our particular needs and that we may give glory to the Lord for the blessings he has bestowed upon us.

We call especial attention to the article on the second page by Bro. M. S. Moyer. The article, we think, rightly characterizes the true animus of the Roman church on the school question of this country. This spirit was plainly seen a few years ago when the Catholics were in power in the Indian Bureau at Washington. Their audacious attempt to break up the Government Training Schools and their bold faced efforts to divert the appropriations of the Government almost exclusively to their own schools is a matter of history. It must be evident to the most casual observer that the Roman Catholic church wants only the power and it would be as intolerant of all Protestant denominations including even the High Church Episcopalians and Lutherans, as it was in the 16th century. To think that they favor a movement that would give equal advantage to Protestants and Catholics is certainly misplaced charity in interpretation.

An interesting report of the convention of the Lehigh County Sunday-school Association, held in the Upper Milford church, on March 16th, had to be laid over for the next issue, for want of space.

FROM WEST SWAMP.

Thirteen young persons are receiving catechetical instructions preparatory to baptism and admission into the church, in the West Swamp congregation. Baptism is to be administered on Good Friday, and on Easter Sunday communion will be held. Several of the candidates for baptism come from families belonging to the East Swamp church, and expect to become members there after their admission.—Our Young People's Society is in an encouraging condition. The meetings are generally quite well attended and are of an interesting and instructive character. On Sunday evening March 19th, the subject of temperance, as suggested by the Sunday school lesson of the day, was considered. A number of select readings and recitations, all bearing on this subject, were had, and besides these two well prepared essays were read, one by brother S M. Musselman, entitled "Young Man make your Record clean," and another by sister Emma Sell, entitled "Dare to say No." The selection of hymns sung were all in accordance with the subject. The best of order prevailed and close attention was given to the exercises, which could not fail to make some lasting impressions. At the close the pastor made some closing remarks urging upon all as the only safe way, a right and good start in life and above all a total abstaining from intoxicating drinks, showing by examples from his own observations how the life of a person depends upon the start in life one makes.

FROM HEREFORD.

The Young People's Society had a very interesting programme on Sunday evening March 19th. It was a missionary meeting and the special subject considered was that of mission work among the American Indians. The lives and labors of several prominent Missionaries in this field were graphically described; the need of evangelizing work among the different tribes and the special claim which the Indian has on the help of the Christians of this land were considered; and various difficulties besetting this work as well as the encouragements from past success and from present readiness of the Indian to receive the Gospel when brought to him in the right way were spoken of. The exercises seemed to make a deep impression. May the Lord awaken us to a fuller sense of our duty, yea, our privilege in the line of missionary work. No other investment brings such large returns, no other work such blessed results as that expended in the proclamation of the Gospel of Jesus Christ—the sweet story of salvation to those lost in ignorance and sin.

The congregation will have communion services the last Sunday in April. The pastor is arranging for a series of Gospel meetings during the week previous, in which he expects to be assisted by several Brother ministers. May the Lord bless His word and add unto the church such as shall be saved. Oh, that many who are yet indifferent might heed, on the one hand God's terrible warnings, on the other his loving persuasive invitations! "Ho, every one that thirsteth come ye to the waters!" "Seek ye the Lord while he may be found."

Following the communion there will be on Sunday evening a Gospel Praise Service led by the Young People, and during the days following, conference and missionary meetings as announced elsewhere. The writer will venture to assume to speak for the congregation in cordially inviting all who can to come and enjoy with us the blessing of those days as the Lord may grant them to us. We would like to have our church and our homes filled during those days. Above all may our hearts be filled with the Spirit—the Holy Spirit, Christ's Spirit—full of love, and joy, and peace in Him.

FROM CLARENCE CENTRE, N. Y.

Dear Readers!—When I do settle down to business, to write something for the MENNONITE, the thought arises will it be edifying to those beyond our particular sphere of labor. But if we should give way to those thoughts we might ere long loose *all* confidence in ourselves. So I will at least show my good will. What we see, and what we hear goes to tell us that the Lord's work is going on. Whether we do our duty or not, the Gospel is being preached to nearly all classes. Many are turning from their sins to God as their only and safe retreat, and find in the "Crucified One" a personal Savior, who cleanses from all sin. But what would the harvest be if *all* who call on God would love Him a little more and not so much seek their own but others' good. Those "witnesses" in whom God is repeating the life of His dear Son, are a people not living for themselves, but are being sent into the world to do the Master's bidding to the glorification of God. As embassaders of Christ they have power with God and their words shall not return void nor shall their labors be in vain. As heirs of God we so often do not live up to the privileges which are held out to us, and consequently do not always live in that higher and nobler sphere to which God through Christ has called us. But when these God given graces and qualities are placed in the foreground, and we have "a mind to work," God has always blessed and does yet bless the labors of His people. Of the many special blessings that God has sent to us in answer to fervent prayer. I will at this time refer to but one.

Some time ago, The Evangelizing Committee of the Central Conference, by the grace of God, sent to us Bro. J. F. Hager, (a man of God) of Pandora, Ohio, who labored with us about four weeks, but mostly at Stevensville, Ontario. During this time we had meetings every evening at the church. In the forenoon we visited families and talked with them of "the one thing needful," and in the afternoon we had prayer and experience meetings at the different houses. These last-named meetings were conducive of much good. Very little manual labor was done by the people during their special Gospel meetings. The women did only what had to be done and left the rest; the men did likewise. All evidently had the Master's cause at heart. These meetings were not only the means of creating more harmony in the church and community,—but upward of twenty arose for the prayers of Gods people. May the Good Father add His rich blessings to these feeble efforts of ours, and may these precious souls who have become concerned about their salvation, soon find that God is calling them to a nobler purpose, is the prayer of your humble fellow servant.

JACOB KREHBIEL,

March 17th, 1893. *Clarence Centre, N. Y.*

A WELCOME WORD FROM SOUDERTON.

The new church is finished and preaching services and Sunday-school are being held in it. We have reason to be very thankful to God for his grace enabling our work to prosper thus far. We too owe many thanks to our friends and brethren, who have so liberally contributed toward our new church. The members living here have organized themselves into a congregation and adopted a series of church rules and by-laws, and have unanimously elected, as pastor of the charge, Allen M. Fretz, of the Deep Run church, to take charge about April 1st. Bro. Fretz, with the consent of his church, has decided to accept the call, and will move to Souderton in the near future. The new church will be formally dedicated in May, (see announcement in May number). The prospects for the future are promising. May the Lord prosper his work among us, it is his work.

CONFERENCE.

The regular semi annual meeting of the Eastern District Conference will be held in the Hereford Church at Bally, Berks Co., Pa., beginning on Tuesday, May 2. The conference services at 9.30 a. m. will be conducted by the Brethren A. B. Shelly and Solomon Ott. A large attendance of delegates and other members of the different congregations of the district is hoped for. Any congregation of the Mennonite faith wishing to become identified with the conference may send delegates and we can assure them a hearty welcome.

In connection with the conference a minister's meeting or institute will be held on Monday, May 1st, beginning at 10 a. m. The programme for this meeting will appear in the next number. These meetings, both of the ministers and of the conference are all open and visitors are always quite welcome.

On Monday evening a missionary meeting will be held at which several of the brethren will speak on mission topics.

SOME FEATURES OF HOME MISSION.

BY J. B. BAER.

And that repentance and remission of sins should be preached in his name among all nations,—*beginning at Jerusalem.*—Luke 24, 47.

For practical purposes and in accordance to their history, christian missions are generally divided into primitive, mediæval, and modern. Otherwise they are classified as home, city, and foreign missions; also *innere* and *æussere* mission, with various subdivisions.

The term Home Mission is partly a borrowed one. Mission is derived from a foreign word, simply meaning, "to send." But baptized by christian usage, it has come to convey primarily the idea of sending forth and carrying the Gospel. If we are the grateful recipients of a gift, our first thoughts will, naturally, turn homeward. So the christian thought and effort was first directed, by hallowed promptings from within, and the solemn commission from without, to send the Gospel home. If we have anything that we esteem valuable, and wish to impart it to others, do we not make special effort as we say "to drive it home." The church of God,—and I only know one such church,—has received the commission,—"Beginning at Jerusalem." To remain there, would be simply—selfishly holding fast, and grudgingly depriving others of the highest good. For, this "beginning" implies the home as a starting point, with the uttermost parts of the earth as the end in view. We call a child greedy and selfish when it is not willing to share its gifts with its needy little brothers, sisters, or friends. What must those "bigger" children be, with a more naughty and selfish spirit, but under greater condemnation?

The line between Home Mission and some of the other departments of church work can not well be drawn very sharply. Usage varies according to the customs of different denominations and different countries. In general, however, Home Mission is now the name given to the work of the church for those in her own country; such as the work among the outlying and destitute communities of our country, the work among the Negroes, the Chinese and the Indians. All churches, with the exception of a few, have brought these various fields in our country under the department of Home Mission. We would not, for an instance, consider it foreign mission work, to carry the Gospel to our brethren who came to us from Russia or Turkestan twenty years ago, would we? or to the Negro, who has lived for generations within our borders; nor could we, in the true sense of the word, consider the work among the Indians, and much less if that work is not carried on in the language of that people, who are the native inhabitants and rightful possessors of this country. I say, we could hardly call the work among the Indians foreign mission work. You may properly call it mission work among the Indians. Our work, "beginning at Jerusalem," should be much more earnest and more faithful, ever deepening in its convictions upon us and widening in its efforts through us. Like the growth of a healthful tree, ever striking its roots deeper into more fertile soil, while "scattering its leaves for the healing of the nations." True charity will begin at home, but dare not end there.

We will pass on to consider the object of Home Mission, which I have already partly anticipated. Although philanthropic and benevolent in its character, yet Home Mission in its main object answers a higher purpose. It is evangelistic, aiming, not only to supply the bodily, but above all else, the spiritual wants of needy humanity. It directs itself to the spiritual indifferent,—the cold nominal, so-called christian individuals and communities,—and to those classes, who by willful neglect, or for want of opportunity, have remained ignorant of the Gospel blessings. In itself it is to stand as a defence of the truth, as it is revealed through Christ. Not as if this truth required any human agency to defend it. Far from it, for it defends itself best on its own merits. But, wherever this truth is properly presented in its varied phases, received, and embodied into true life and united work, there will ever new and living monuments be erected, testifying and witnessing for the power of this truth. The world may well laugh to scorn, and ridicule some foolish and hair-splitting human notions and formulated creeds, that have here and there sprung up, and brought untold damage to the parties concerned. It has dragged many down to a low plane of dead works, stamping their originators with the true verdict of a cold and formal christian body, being dead while they live. But that side does not stand for a defence of the truth. Verily they have "fallen from grace," if they ever were in it. They have become traitors to the noble cause which they profess.

However the world is compelled to respect and has ever acknowledged with amazement, the devoted self-sacrifizing work among the destitute, for the uplifting of the fallen and the endeavor to raise selfish humanity to a higher and nobler plane of christian living. That is a feature of true Home Mission work, and stands as a defence of the truth, not in doctrine only, but in life and service also. It is done in remembrance of faithful obedience to Him, who came not to be ministered unto, but to minister, and gave His life a ransom for many.

(*Concluded in next Number.*)

GENERAL CHURCH INTELLIGENCE.

Strive to obtain every kernel of knowledge within your reach.

There are about 180 colporteurs in Scotland working in connection with the Religious Tract and Book Society; it is proposed to establish twenty new agencies.

Latest reports from Oklahoma Territory state that there are seven organized churches of Seventh Day Adventists, with 123 members. Besides these there were some unorganized companies, which would swell the total number to over two hundred.

By mistake we said in our last issue, that Rev. J. J. Escher, one of the bishops of the Ev. Association, was going to Europe to hold conferences, etc. Bishop Escher is not going to Europe, but to Japan to assist in holding a missionary conference.

The present strength of the Salvation Army in the United States is given as 464 corps, 68 outposts, 1,456 officers, six slum posts, three rescue homes, and one food and shelter depot. The Army's paper, the *War Cry* has a circulation of seventy thousand.

Dr. McCosh, of Princeton, N. J., has forwarded $1,250 to the East Free Church, Brechim, Scotland, of which he was at one time minister, to assist any deserving young man connected with it in prosecuting his studies with a view to the ministry of the Free Church.

A gentleman in New York worth several hundred thousand dollars, was present at a meeting where aid was solicited for some needy, suffering people. He was seen to weep profusely while the case was being presented but when the plate was passed he gave fifty cents.—*Ex.*

The Sunday-school of Bethany church, Philadelphia, has a total membership, including scholars, teachers and officers of 3,071. There are 100 classes, and the average attendance for the past year was 2,257 aside from visitors. Of these were an average of 288, making the total 2,555.

A veteran editor, in speaking of the proposed emigration of about 2,000 Waldenses from Europe to America, says: "The proposed immigration of the Waldenses from the Cottian Alps to North Carolina, is an interesting announcement from every point of view. They form the earliest body of mediæval dissenters that has come intact down to our time. Like the followers of Menno Simon, the disciples of Waldo were mostly cloth makers, and it is not unlikely the Waldenses will bring their industry to their new settlement in North Carolina just as the Mennonites brought theirs to Germantown. Indeed the early Mennonites were almost certainly Waldenses, their early teachings as well as their early occupations being identical."

MISSION DEPARTMENT.

FROM OUR MISSIONFIELD.

Extracts from the Quarterly Reports of our Missionaries.

Missionary Petter writes his last report from Moundridge, Kansas, where he and his wife had been sojourning for a short time, previous to and after the birth of their little daughter with whom the Lord has blest them. He writes: "During the past quarter our time was mostly devoted to the study of the language. In connection with this we also visited the Indians living in our vicinity. One reason why we devoted more time to the study of the language was, because we were able to again procure our former teacher (Whiteshield), who was very kind and friendly, came very regularly, and very willingly assisted us in our study. By his aid we were able to gather a rich store of material which furnished us ample stuff to utilize and work upon during our stay here. In this way we gathered upwards of 140 Bible verses, 400 longer and shorter sentences, 460 nouns, and upwards of 40 pages of the Cheyenne literature or traditions These 40 pages furnish us with another rich store of upwards of 2000 different expressions, which at the same time they assist us in studying the belief and the spiritual condition of these people.

We began to inquire after these traditions, not so much on account of the traditions themselves as on account of the words and expressions contained in them, which are necessary for us to learn in order to understand the language. In this manner we got hold of expressions of which we had never thought before and which we could have learned in no other way. Some of these expressions are so extremely characteristic of the Cheyenne language that they can never be satisfactorily reproduced or translated in any other language. They are of such a nature that they can only be fully understood in their connections in which they are used. So in order to get the real meaning of them we had to go through the whole of these traditions. This required much time, much patience and much hard labor, and was by no means as easy as visiting among the camps would have been.

"By the study of the Cheyenne literature and the many legends contained therein, we came to see what a mass of superstition is prevalent, and what numerous enchantments are practiced among these people. Of these, education and civilization will never fully relieve them. The power of darkness is too mighty and too imposing to be overcome by mere good intentions and earnest resolutions produced by intellectual training. It is, when some of them, who are thoroughly converted, venture to get up in the presence of others, and by *word* and *deed* testify of the new life that is within them, that our mission will have gained a strong hold upon these Indians. If the old Indians could see how some of their own people are no longer afraid of the spirits and how their superstitious enchantments have no power over those who truly profess Christ, they would consider this, according to their ideas, a sure testimony for the Christian religion, which would have a strong bearing upon them. That we Whites do not fear the spirits and are not effected by their enchantments they explain by the fact, that we are a different people. Hence the testimony to convice them of the vanity and the impotency of their enchantments must necessarily come from their own people. Mere education however will never accomplish this. Only the Spirit of the Lord can revive these dead bones, and in order that this may be brought about there remains for us to do what Ezekiel (chap. 37) did, namely to speak to the wind (Spirit), i. e. earnestly pray with such supplications as will rent the Heavens."

Bro. Petter states, "The Indians continue to be friendly toward us and on our leaving them earnestly requested us to return again and live amongst them."

Superintendent A. S. Voth from Cantonment writes: "The quarter just ended was in many respects a blessed one for our school. The Lord made the Indians willing without much exertion on our part, and without much aid from the government officials, to fill our school with pupils, and to keep it filled during the whole time. The average attendance during the quarter was 65½. Although we at times had to experience some little trials of patience, we in the whole had very little cause to complain. The Lord has been very gracious toward us and we have much reason to thank Him for His grace and goodness, which have been new unto us every morning. All the children seemed contended and they were in general obedient. It affords me great pleasure to report, that the children showed much love and obedience to their new teachers and manifested an earnest desire to learn something. The teachers too were very well satisfied with the renderings of their pupils, and there is but one desire left, namely that these children, for God's and their own sake, would become *true Christians*. Our consolation however is, that it is the Lord who gives the increase. Of us however He requires to be faithful and to exercise faith, hope, love and submission."

"Brother F. B. Riesen, our second teacher, was not very well from the time he came here (July 1.). His health gradually more and more failing he was obliged to relinguish his position and return home. Afterwards sister O. K. Detweiler took charge of this department. She gives good satisfaction and the children all love and respect her very much — — —.

"We had a blessed Christmas festival here at our school. Brother M. M. Horsch and brother and sister John Horsch were here on a visit at the time. After Christmas we gave the children a week's vacation — — —.

"I trust that all of us have done what we could in breaking the bread of life to the old Indians. To-day an old Indian came to me and was looking at a Bible picture the meaning of which I, on a previous visit, had explained to him. He has sore eyes, and after looking at me for some time he inquired, 'Do the people in Heaven have eyes? Do they have hands? Do they have tongues to speak?' I answered him his questions as well as I could, and by the expression of his face one could read the silent longings of his heart." — — —.

Missionary Kliewer from our Washita station prefaces his report with Ps. 103: 1. He writes: "During these latter times we were again permitted to experience joyful and blessed days. The blessed Christmas festival brought a new joy for us who have long ago chosen Him as our Savior, who for us has come upon earth and to whom we have consecrated ourselves, as well as for our Indians, who at least suspect that Jesus, who was born at Bethlehem is also their Savior. Upon our invitation a number of Indians came to us on Christmas Eve. A young Cheyenne who was present voluntarily offered his services as interpreter to assist me in speaking to the Indians. The Indians were quite ready and willing to be told of the Christmas present of our Heavenly Father, as I explained it to them in connection with Isai. 9: 6. With glad and thankful hearts they went away at the close of the festival. After they had arrived at their camp near by, we heard how one of them was speaking in a loud voice, no doubt telling the rest of what they had heard at the festival, and how others were offering loud prayers of lamantation. O, that more Heavenly light might fall into the hearts of these people! They are still dancing, and fasting and mortifying themselves in the hope of procuring that peace of heart after which their souls are longing. It seems as if this their thirst after peace and the disquietude of their hearts were increasing from time to time, which shows that the Lord is working with His Spirit amongst them. It storms, it quakes, it burns among them as it did with Elijah at Mount Horeb after which the Lord followed in a "still small voice." In the same manner will our beloved Savior at some time come to these our Indians who are now seeking after Salvation and are calling for help. They will yet be permitted to experience that blessed peace of heart and that sweet rest after which they are now so earnestly longing. This we sincerely hope and believe, trusting in the promises given us by our Master."

WORDS OF THANKFULNESS.

One of our baptized young Indian sisters lately wrote us a letter wherein she expresses her sincere gratitude for the benefits received from our mission work and by being permitted to attend our mission schools. She writes: "Now as my school years are nearly out, which the Mission Board has very kindly given me, I must say, that I am very thankful for the kindness you all have shown me by doing so. And I also thank the sisters of the Sewing Circle for sending me the money they collected amongst themselves. Now, I did not think that I would ever get such a good chance to gain some knowledge as you have given me the last three years, and I am very thankful to you all, and besides that I often thank God for the good He is doing and has done for me. And now, after I leave school I shall try and make use of what I have learned, I shall try and teach the friends the way to happiness, although I know it is not easily done among them, but I hope the day will come soon when they will turn from their old ways.—I often wished there was a Mennonite settlement among the Caddoes, (the tribe to which this sister belongs. Ed.) may the time soon come.

Now as I have to close, I will say once more, that I *thank* you all for your kindness towards me during the last few years, in giving me an opportunity of gaining as much as I have acquired."

Concerning the recent mission of Dr. Paton to Washington, to endeavor to induce our Government to help in suppressing the traffic in fire-arms, intoxicating liquors and opium in the New Hebrides and other Pacific islands, the good Dr. Cuyler overflows with righteous wrath in the New York *Evangelist*. He says, "Just think of it! A lot of converted cannibals begging a Christian government not to send any more muskets and rum! Verily the Christianity of our land does need Christianizing at the very core. Ships sail from American ports with missionaries as passengers to Africa, and with thousands of gallons of rum as cargo; *heaven goes in the cabin, and hell goes in the ship's hold!* How long will it take us to convert the heathen in this style?"

SUNDAY SCHOOL.

PRECIOUS THOUGHT

For old and young to store up.

Jesus triumphs! sing ye praises;
By his death he overcame:
Thus the Lord his glory raises,
Thus he fills his foes with shame:
Sing ye praises!
Praises to the Victor's name.

POINTS ON THE LESSONS.

Lesson 1.—April 2nd.

Easter—Resurrection of Christ.—Matt. 28: 1—10.

Easter is a joyous festival to the Christian; he stands in faith at the open and empty sepulchre of his Redeemer. It is fitting and necessary that we upon this occasion lead our children to the same pleasure. This can best be done by the simple language of the Gospel as we have it in our present lesson. With a knowledge of what Jesus has done and suffered for us, we should early hasten to his tomb. To those who would truly find Jesus, the stone of hindrances will be rolled away by a supernatural power. The enemies of Jesus—those who would keep him in the tomb, and those who deny him in word and life have to-day reason to quake and fear. But the faithful seeker hears with joy and hastens to proclaim a risen Savior. On this mission they have not only the evidence of an empty sepulchre and the testimony of heavenly messengers, but Jesus manifest himself to them enabling them to say, "we have seen Christ, and held sweet communion with him." Notice the words of Jesus to those on this mission. "Be not afraid—go."

Lesson 2 —April 9th

Afflictions Sanctified.—Job 5: 17–27.

Correction is at times not so gladly received. We would escape the chastening rod if we can. As children of God we should learn that the chastenings of the Almighty are for our good. None have promises like the children of God. Whatever troubles may come—famine, war, slander, destruction will only be the means in God's hand to verify his promise, that he will not leave nor forsake his own. Job was sorely afflicted, but to him the promise was that it should be for his good. The elements of nature, though to the ungodly they bring trouble and terror, shall for the godly be so constituted and controlled that they seemingly are in league and peace with him. Though in great affliction Job had many promises for the future. Timely and eternal blessings are dependent upon our faithfulness in bearing the cross.

Lesson 3.—April 16th

Job's Appeal to God.—Job 23: 1–10.

Job had just been accused by his friend Eliphaz of divers sins as the cause of his sore affliction, and exhorted to repentance with promises of mercy. In response to this Job expresses his longing to appear before God to justify himself. No doubt Job was the best example of righteousness by the law, and if justification by the law is possible, surely he can claim it. The language of verse 3 is beautiful if it comes from a repentant heart, but here it is the expression of self-righteousness. In this dialogue between Job the afflicted, and his friends who would comfort him we see the effects of human consolation where there is no true self-abrogation as on the part of Job, and no true knowledge of God's grace and mercy as on the part of his comforters. It required an Elihu, chap. 32, (a type of John the Baptist to show Job his error, and point him to a Deliverer, chap. 33: v. 24. The Lord (Jesus Christ) himself had to speak to Job to convince him of his ignorance and imbecility. Job must be humble and brought to confession. "Behold I am vile." When once brought to this state, then we can lay claim to the promises of restoration to sonship and original blessedness.

Lesson 4.—April 23rd.

Job's Confession and Restoration.—Job 42: 1—10.

Following the type in the life of Job we now come to the Gospel dispensation. Job speaks face to face with God. Up to this time he had merely heard of him,—had indistinct views of God. This we have in the law and the prophets. His conversation with his friends gives evidence of this. Now his eye seeth him. The veil is removed. Under the Gospel we can hold communion with God as face to face. So it will ever be when man truly humbles himself before God. He will manifest himself to him as a righteous and merciful Father in Jesus Christ. Job now acknowledges God's omnipotence and omniscience v. 2, and his own nothingness and rashness. His repentance was sincere: "I abhor myself." Upon such a repentance followed God's blessings on Job. Sincere repentance is always followed by God's blessings—both temporal and spiritual. The latter days and blessings of Job is a very striking type of the Gospel dispensation; also a type of every truly repentant sinner under the Gospel blessings.

Lesson 5.—April 30th.

Wisdom's Warning.—Prov. 1: 20—33.

Here we have the wisdom of God addressing man. In this wisdom is included all the revelations that God has made to man. These are all made through Christ the eternal Word. God urges upon men his lessons of heavenly wisdom in so many ways, that none can remain ignorant of them but those who obstinately refuse to hear. Wisdoms voice is one of warning as well as of counsel. There is a point in rebellion against God and neglect of his warnings, beyond which the sinner's destruction is certain and irremediable. The sinner is responsible for his own ruin. The destruction which comes upon him is the proper result of his perverseness in refusing to hear and obey God, and accept Jesus Christ.

PREPARING TO TEACH.

In preparing the lesson resolve:—

1. To allow no social engagement to interfere with your careful and patient study. If you undertake to teach, then you have no right to go before your class unprepared, for it is a wrong to them, and it is a willful neglect of Christian duty. The old adage holds good in this case: "Whatever is worth doing, is worth doing well."

2. As far as possible, compare Scripture with Scripture, and you will be surprised to find what a grand commentary the Bible is, and how God's own words will flash light upon a difficult verse.

3. Study your lesson on your knees. Seek heavenly wisdom for your guidance. The Holy Spirit is the only safe interpreter.

4. Make use of all "helps" at your command, but use your own judgment and conviction in accepting the opinions of any one writer.

5. If there is a teacher's Bible class which you can attend, resolve to be present at every meeting. Nothing can take the place of a live Bible class, where the leader, instead of lecturing upon the lesson, simply guides the thoughts of the student.

THE YOUNG PEOPLE.

CONSECRATION HYMN. L. M.

By Rev. Clarence E. Eberman.

Jesus, my King, with thorn-crowned brow,
O let thy Spirit fill me now;
In faith I bow before thy cross;
All earthly things I count but dross.

Yes, Lord, I hear thy voice of love,
That draws my soul to thee above;
For strength, I ask to follow thee,
Where'er, by faith, thy hand I see.

I give myself, my time, my all;
In worship at thy feet I fall;
Then bid me rise to service new,
Whate'er there is for me to do.

I will obey thy voice divine,
And calmly place my hand in thine;
I'll follow thee with joyful heart,
Where'er I can the word impart.

My burdens Lord I bring to thee;
Oh, change them into songs for me;
No other place heart-strength affords,
My King of kings, and Lord of lords.

PROHIBITION IN AFRICA.

A brave African chief is doing all in his power to stop the sale of rum. Men from his followers are furnished by him to cut poles for the telegraphic line, and to help in other ways the British enterprises in South Africa. But he sends out these men on one condition,—that no intoxicating liquors shall be sold to his people. He has kept the liquor trade out of his country for twenty years, although there have been many attempts to smuggle in rum,—by Christian nations? He has also forbidden his people to make beer from Indian corn. "God has given us food," he said, you convert it into that which makes you fools and mad-men. "Make no more beer." This African chief might yet learn something better (?) about God from some Christian people. Or might Christian nations not learn a profitable lesson from him?

In the Golden Rule Telephone Exchange we recently overheard the following question, to which Prof. Caleb Cobweb, gives a very sensible answer:

Question.—A certain young man had a very bad habit, and he made a vow that if he yielded to the habit again he would cut off his right hand. He very soon yielded to the habit again, and now he wishes to do just what God would have him do. What is his duty?

Answer.—He should keep his hand, and not rely any more on such wicked vows, but on God's grace to keep him from evil. Vows to do right are commendable, but a vow to do wrong is better broken than kept.

When the tenth Presbyterian Church of Chicago was burned, recently, the Christian Endeavor pledge was the last thing to burn, says *The Endeavor News*. Now a new pledge has been presented to the society, so that the Christian Endeavor pledge is the first thing to be set up again.—*Golden Rule.*

The Young People's Society of Clarendon Street Church, Boston, are paying $600 a year to support a missionary in Africa. There's practical work for you. This is Christian Endeavor work indeed.

GO WHERE YOU KNOW IT IS SAFE.

An old pilot was steering his steamer during a dark night by the headlights on the shore, when a passenger said: "Pilot, I suppose you know all the dangers—every rock and shoal in the river?" "No," said the pilot, "I know where the deep water is." It is not essential for us to know all the errors in the various systems of religion, to be able to answer all the logical difficulties infidelity may point out, and to reconcile science and revelation; but it is essential for us to know where the deep water is; to have a genuine experience of religion, and to follow the deep channel of God's will. Our safety is not so much in a knowledge of the dangers outside of a religious life as in obedience to the leadings of the Holy Spirit.—*Central Christian Advocate.*

QUESTION CORNER.

No. 27.

1. Where do we read the following passage, who spoke it, and to whom was it spoken: "Let us make man in our own image?"

2. Of what wood were the musical instruments of David made?

3. What things were damaged by a plague of hail?

4. Who did the Lord help in battle with hailstones, which slew more than the sword?

5. Find out the names of the following people and places, each beginning with *D* and ending with *S*: 1. The town to which Abraham's steward Eliezer belonged. 2. The king who caused search to be made in the house of the rolls for Cyrus' decree. 3. One who made silver shrines for Diana. 4. The surname of the diciple who was not present at Christ's first appearance after the resurrection. 5. A woman full of good works and almsdeeds. 6. One who loved the present world and forsook Paul. 7. A woman who believed Paul's preaching of the resurrection. 8. The region of ten cities. 9. The Areopagite who heard Paul preach and believed. 10. One mentioned by John who loved to have the pre-eminence.

Answers to Question Corner No. 25.

1. Numbers 25, 4.
2. Jeremiah 9: 6.
3. Fools.—Psalms 107: 17.
4. Psalms 105: 37.
5. Job 1: 10.

Answered by Annie B. Ehret, Ida E. Miller and Elias Witmer.

DEATHS.

WILSON.—On February 27th, 1893, at Niantic, Montg. Co., Pa., Daniel Wilson, son of the late Charles and Emma Wilson, aged 13 yrs., 4 mos. and 15 days. Buried at the West Swamp Mennonite church. Funeral services by Rev. Kline at the house and by A. B. Shelly at the church.

STOVER.—On March 2d, 1893, near Pipersville, Bucks Co., Pa., of the infirmities of old age, Anna, relict of Samuel Stover, aged 84 yrs., 5 mos. and 20 days. Interment on the 7th at the old Deep Run Mennonite church. Services were conducted at the house by Allen M. Fretz, at the church by Samuel Godshall.

WALTER.—On March 4th, 1893, in Upper Saucon, Lehigh Co., Pa., Elizabeth, wife of Israel Walter, aged 61 yrs., 11 mos. and 6 days. Interment at the Blue church on Saturday, March 11th. Funeral services by A. B. Shelly.

JACOBY.—On March 8th, 1893, near Quakertown, Pa., widow Anna Jacoby, aged 82 yrs. and 18 days. Buried at the West Swamp Mennonite church. Funeral services conducted by F. J. Mohr and A. B. Shelly.

CONTRIBUTIONS ACKNOWLEDGED.

For our Indian Mission received during the month of February.

From Summerfield, Ill., S. S., $11.66; Hereford cong., Pa., $41.18; New Alexanderwohl cong. Kan., $55.00; I. A. Sommer, Berne, Ind., $25.00; Elizabeth Schmidt, Moundridge, Kan., $8.00; Salem cong., Dalton, O., $9.68; A Family Sunday-school, Perrydale, Oregon, $10.00; Gerhard Neufeldt, Mountain Lake, Minn., 31.83; Bruderthal S. S., Hillsboro, Kan., $62.44; Maria Conrad, Berne, Ind., $5.00; Isaac Peters, Henderson, Neb., $16.00; Hoffnungsfeld S. S., Kan. $9.97; Members of Old Mennonite church, Canton, Kan., $7.40. Gratefully Acknowledged,

HERM. SUDERMANN, Treas.

For Home Missions.

From Marena, Hodgeman Co., Kan., cong., $1.80; Summerfield, Ill., cong., $10.00; J. A. Augspurger, Carlock, Ill., $6.00; Peter J. Friesen's congregation, $30.00. The following were received through J. B. Baer: From Trenton, O., cong. $27.00; Peter J. Friesen's cong., $27.00; Salem cong., Ashland, Ohio, $5.00; Mr. H. Hirschler, Ashland, Ohio, $1.00; I. J. Augspurger, Trenton, Ohio, $2.00; Friends at Collinsville, Ohio. $4.50; Butterfield, Minn., cong., $10.30; Bethel cong., Mountain Lake, Minn., $40.00; Cong. at Loretta, S. Dak., $25.00; Benjamin Becker, Marion Junction, S. Dak., $1.00; Maria Ewert, Loretta, S. Dak., $2.00; John Schroeder, Marion Junction, S. Dak., $5.00; C. Ewert, Loretta, S. Dak., $5.00; Salem cong., Marion Junction, $85.00; N. Hochstetler, Aurora, Neb., $1.00; Salem cong., Wisner, Neb., $27.50; G. Wiebe, Beatrice, Neb., $25.00; Cong. at Pretty Prairie, Kan., $5.00; Cong. at Elbing, Kan., $5.50; J. L. Schowalter, Halstead, Kan., $2.00; J. Kramer, Halstead, Kan., $5.00; Mary Conrad, Salem, Oregon, $5.00; congregation at Beatrice, Neb., $122.65; congregation at Newton, Kan., $25.80; West Zion congregation, Kan., $9.54. Gratefully Acknowledged,

DAVID GOERZ, Treas.

BOOK REVIEW.

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We have received from the "Golden Rule Company," 646 Washington street, Boston, Mass., a beautiful picture, containing the portraits of the thirty-two officers and trustees of the United Society of Christian Endeavor. One of these pictures is given to every new subscriber to *The Golden Rule.*

Predigt Studien by Francis L. Nayler. Cranston & Curts, Cincinnati, O. This is a new German work containing 117 different sketches of sermons on the life and teachings of Christ, from his birth to his rejection from Nazareth. The sketches are plain, simple and practical.

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Valentin, Harvey Co., Kansas.

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—1 COR. 3: 11.

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RECONCILED.

O years, gone down into the past,
What pleasant memories come to me,
Of your untroubled days of peace
And hours of almost ecstacy!

Yet would I have no moon stand still
Where life's most pleasant valleys lie,
Nor wheel the planet of the day
Back on his pathway through the sky.

For though when youthful pleasures died,
My youth itself went with them too,
To-day, aye! even this very hour
Is the best hour I ever knew.

Not that my Father gives to me
More blessings than in days gone by;
Dropping in my uplifted hands
All things for which I blindly cry;

But that his plans and purposes
Have grown to me less strange and dim,
And where I cannot understand,
I leave the issue unto Him.

And, spite of many broken dreams,
This, have I truly learned to say,
Prayers which I thought unanswered once
Were answered in God's own best way.

And though some hopes I cherished once
Perished untimely in their birth,
Yet have I been beloved and blessed
Beyond the measure of my worth.

And sometimes in my hours of grief
For moments I have come to stand,
Where, in the sorrows on me laid,
I felt the chastening of God's hand;—

Then learned I that the weakest ones
Are kept securest from life's harms;
And that the tender lambs alone
Are carried in the shepherd's arms.

And sitting by the way-side blind
He is the nearest to the light,
Who crieth out most earnestly
"Lord, that I might receive my sight!"

O feet, grown weary as ye walk,
Where down life's hill my pathway lies,
What care I while my soul can mount
As the young eagle mounts the skies!

O eyes with weeping faded out,
What matters it how dim ye be?
My inner vision sweeps untired
The reaches of Eternity!

O death, most dreaded power of all,
When the last moment comes, and thou
Darkenest the windows of my soul,
Through which I look on nature now;

Yea, when mortality dissolves,
Shall I not meet thy hour unawed?
My house eternal in the Heaven,
Is lighted by the smile of God!

PHEBE CAREY.

For the Mennonite.

"HEARING."

Our blessed Lord repeatedly speaks to us about hearing, and hearing such as will benefit the soul. We too often hear, but fail to heed it, the cause being simply neglect on the part of the person. Hearing may be summed up in three main subjects, "What we hear," "Whom we hear," "When we hear."

We should take great heed as to what we hear, a single word or remark may turn a soul toward heaven or toward hell, and has more tendency to the former than to the latter. It is necessary for us to hear such things as will make us stronger in Christ. It should be our aim to advance in our "Christian Standing" from day to day, and to this end it is of great importance what we hear. If we fail in this we will fall.

The instructions of a pious parent are often like buried seed. Ah! there is nothing more touching than the advice of a kind mother given to a young person, and we should be very careful to heed it as well as hear it. Yes, always should we be willing to hear the glorious gospel of the blessed God, which shall prove unto you the savor of life unto life. The Gospel speaks to all a message well worth their hearing and heeding. How it speaks of the undying soul destined to be forever with the Lord or to dwell in everlasting burning. How it speaks of the Love of God in Christ. How solemnly it speaks about hell, and how sweetly about heaven, shall we stop our ears against this book, which speaks such things with authority, and give heed to the opinions and guesses of men who reject the Bible?

Ah! whom shall we hear, a friend, a fine elocutionist, a politician, an orator, yea, nay. From the overshadowing cloud a divine voice said of Christ, this is my beloved Son in whom I am well pleased, *hear ye him.* If Jesus Christ, the Son of God, took on him our nature and suffered for our sins, then ought we not give diligent heed to him when *He* speaks. But too often it occurs our ears are ready to hear what Satan and his band may say, and sad, very sad, heed it as well.

We are apt to think it more of a duty than privilege to hear Christ as he speaks through his servants, and think it quite a treat if we are able to attend some lecture or some play in a theatre.

It should be our resolution to hear the Word of God whenever we are able, and never think for a moment that it occurs too often. We all need strength, and through hearing and heeding thereby we may be able to show to the world we are *living* Christians, and at last we shall gain the victory. A. J. A.

OF ONE BLOOD.

A year or two ago, a desperate fight took place between the workmen of three coal mines in Pennsylvania. There was no cause for it but the difference of nationality between the gangs. Poles and Hungarians were arrayed against the Irish and Germans.

A superintendent who had lived many years among the miners said to a visitor: "There is no hope that they ever will be reconciled. It is a contest of race; the antagonism is in their blood. An Irishman and a Hungarian hate each other by instinct, as a dog does a cat."

In the first week of February in this year, a mine was submerged at Jeansville. Most of the miners at work, some of them Irish, and some Poles and Huns, were killed by the foul air.

All operations were stopped, and a rescue party of sixty men set to work to discover the bodies of the victims. The whole country side was moved with horror and pity.

On the twentieth day, it was found that four of the men were still alive, having been imprisoned for nearly three weeks without food in a "breast" or hole in the mine, four feet square. They were Hungarians and Poles.

The rescuing party, Irishmen, Americans and Germans, in a frenzy of zeal, pushed into the narrow gangway leading to this living tomb, and six times were driven back fainting by the deadly black damp.

Each man knew that he remained in the gangway at the peril of his life, but not one turned back. At the eighth attempt they reached the breast, and found the men still breathing. They could not walk, and the gangway, two hundred feet long, was too narrow to allow of their being carried out.

The rescuers devised a plan. They lay down on their backs in the long passage. The feet of one man touched the head of another, and so, stifled by the fatal damp, and nearly covered by water, they passed the unconscious victims over their own bodies to the mouth of the gangway.

Outside the opening, Roman Catholic priests and Protestant clergymen, physicians, nurses, laborers, and delicate women in great numbers, stood waiting breathless. By and by the line of rescuers appeared. The men were covered with mud and blood, their miner's lamps burning in their hats. But they carried the rescued men, and were met with sobs and tears of joy. By one impulse the great crowd began to sing the doxology:—

"Praise God from whom all blessings flow."

Irishmen, Hungarians, Americans, Poles and Germans thanked God in their hearts together that these poor brothers of theirs were still alive. For beneath all race difference, God "hath made of one blood" all the peoples of the earth. —*Youth's Companion.*

PROGRAMME FOR THE MINISTERS' CONFERENCE,

to be held in the Hereford Mennonite Church on Monday, May 1st, 1893, beginning at 10 a. m.

I. SUBJECTS:—

1. The Pastor's work of creating and promoting interest in Bible study among his members. ALLEN M. FRETZ.

2. A practical exegesis of Rom. 14: 5; Gal. 4: 10—11; and Col. 2: 16. JACOB S. MOYER.

3. Prayer-meetings—their value and how to conduct them. N. B. GRUBB.

4. The Preacher's Joy. SAMUEL LANTZ.

II. If time permits there will be general discussions on the different topics to be opened by the brethren as follows: 1. A. B. Shelly; 2. Abraham Gottshall; 3. J. B. Baer; 4. W. S. Gottshall.

III. Referred Questions.

The sessions of this conference are open. Everybody is welcome to attend and free to participate in the discussion.

For announcement of District Conference and other meetings in connection with it see April number.

SOME FEATURES OF HOME MISSION WORK.

By J. B. Baer.

Concluded from last number.

When the object of this work is properly apprehended it will be progressive. Alas! that we must lament the lethargy of so many a church, and that we too, have been so tardy, so slow in that "business of our King, which requireth haste." God did not shut up His work of redemption with the Acts of the Apostles. He has ever set His seal to the faithful service of His people, all through the ages. His cause is progressing, whether some of us are having a share on record for opposing or promoting it. There are too many drones among professors of religion; too many like that heathen china man, whom I met on the Pacific coast. "John," said I, "you are doing a good business here, are you not? You must be getting rich; and what are you going to do then? "Oh," he replied, "John make lots of money. By and by he go back to China, take a wife, and sit down." Now it would not be a hard matter to draw the paralel between this poor, blinded, materialistic heathen, and thousands of our nominal Christians to-day. They reap the benefit of other men's labor and share the blessings of Almighty God, and then self complacently "sit down in life," and be at ease, while the "wounded and half dead" by the way side, the millions about them far and near appeal in vain,—"Come over and help us."

If we have the true faith in God, and a vivid hope of the final triumph of His cause, the object of our work cannot be otherwise than progressive in the true sense. This cause dare not retreat. Our object must steadily direct us onward and upward. Our views, as to speed, may differ somewhat, but let there be no difference among us, in disparaging and avoiding on the one hand idleness, and on the other haphazard work, or a spiritual "boom;" so that we may be saved from the long wail of a spiritual calamity.

Progressive we must be, in adapting our work to new conditions in life. What are those churches to-day, without Sunday-schools and Teacher's-meetings, without Bible class, and Prayer meeting, Young People's society, or some similar arrangement for the development of the latent talent of the church members, both of young and old? That Christian General, battling along without an army of well trained christian soldiers of the cross, will surely be defeated and come to grief in these days of inventions on the enemies side. We should summon to our assistance and marshall all the forces within legitimate reach. We should expect every one to do his duty. But we must do our's too. Then our interest can never be too deep, our preparation for our work never too thorough. And then, if we remain humble and "sober-minded" we will not make a "hobby" out of these things, nor of any "new fangled idea" or arrangement of whatever sort it may be.

We should be progressive in that we take a more firm stand of determination—not to give any quarters to the inroads the world and worldly minded are attempting to make upon us. The inducements offered through the unity of the "church and the world" as represented by its numberless agents and societies,—secret and otherwise,—are very tempting to those, who in their carnal-mindedness, look more to the "bread and fishes," than to the "Bread of Life" that came down from heaven. For the former implies only sight, and answers to the palate; the latter requires a living faith, but has the promise of an endless life.

Brethren, in this matter we must not stand on neutral or doubtful ground ourselves. "The friendship of the world is enmity with God." I once heard a preacher say, that he would not be a minister of a church where they would not tolerate the habit of dancing, card playing, and theatre going. Another one said: "If I were obliged to give up the ministry or the lodge,—"that oath-bound society"—I would let the former go, for the latter is more to me." I wonder how such men will look at their mistaken calling in the face of death, and with the realities of eternity in sight. I say, the sooner that class of ministers,—or hirelings—what shall I say, go, the better for the cause.

I have been informed, that a fox, when closely hunted by dogs, will pretend to be one of them, and run with the pack. That is just what many worldly minded and nominal church people and preachers too, are trying to do to-day. "The foxes would seem to be dogs." But in the case of the fox, his strong scent betrays him and by and by the dogs find him out. Remember "your sins will find you out." "The trumpet dare give no uncertain sound, if in order that we may prepare for the great battle."

Progressive our work should be in rescuing the poor victims, who have fallen under the blighting curse of intemperance. Our efforts should be more earnest and united in upholding those who are sorely tried and tempted. The proverb,—an ounce of prevention is often worth more than a pound of cure, applies here. Our views as to this appalling evil have surely grown stronger as the years roll by and we are convinced that no mere "red tape," ribbon, badge, or pledge, will heal this wound. Only the work of the Grace of God can do that.

Progressive our method of work should be in reaching out and drawing in scattered and unemployed means and helpers. Then there must be a systematic effort to utilize properly the strength at our disposal. Every one must be at his suited place, and there is a place suited to every one. Some also, are way up at the tower, conspicuously attempting to polish, and give here and there a finishing touch, while every eye can see that they are only dabbling in the work, and have mistaken their profession! Another one is all the while faithfully at the rougher implements and at coarser pursuits, he should receive the mighty call, *"higher up!"* while the other should come down. Here and there, sooner or later, such changes will come, and the cause will be prospering all the better for it. And in these latter days especially should we be progressive in our views of extending in a fraternal spirit, our hand to all who are desirous of uniting faithful service in the common cause of our Master. Having taken the true position and laboring in the right spirit in this cause, we shall surely see the work of our Lord prospering, and the consummation of His glory coming more speedily.

Let us next consider the demand. Whence comes this demand? It comes from every wound and woe, from the degraded and outcast, from the fallen and the lost; wherever sin has made ravages, and slain its victims, there we see sad conditions, lifting their voices in strongest appeal for help and relief. The demand comes from the doors of the many societies and institutions of charity, where thousands of the helpless and fallen are cared for, and many more turned away, not for want of pity but for want of the needed help. There are many weak churches, which for lack of proper care, the want of sufficient means,—but more especially for want of proper laborers,—have dwindeled down to a state of helplessness. Old churches and congregations, where once the fire was burning on the altar, have become cold. Yet here and there are earnest and live members among them, longing and praying for a spiritual awakening. At other places new churches must be erected, souls gathered in and cared for. The scattered and accumulated multitudes of foreign tongues and nations, ranging from the most devoted child of God, to the most bitter, brazen faced, law breaking criminal, scattered from the Atlantic to the Pacific coast, call our attention in an unmistakable way. Then the sad condition of the spiritually dead and indifferent in our own congregations, all these unite in appealing most earnestly for more faithful Home Mission work.

Then you ask, *What is Demanded?* More selfsacrificing, persevering labor is wanted. A larger measure of true charity is needed in these days, where selfishness and greedy desire for gain rules so many hearts. The first Christians, I think give us an illustrious example. They needed neither church fairs, neither theatrical entertainments, nor bazaar to defray their current expenses, and yet they were noted for their liberality in the church and outside. In many cases now a days, the result of such church gatherings is simply eudorsing the Jesuit Doctrine, "That the end justifies the means." Then many, too, who have no sympathy for these conventionalities, are often on the other hand, void of all earnest effort in the Christian cause. If the churches are cold and formal, worldly and indifferent, they will make very little impression for good on the world around them. "With an icicle we cannot kindle a fire." In order to bring the world around us to Christ, we must be in His living communion ourselves. If we are to lead others out of darkness, we must walk in the light. And light cannot illuminate without consuming itself. A deeper conviction of the need of more spirituality is necessary in the churches. But we must not mistake "religious excitement" or much outward form and ceremony for true live Christianity.

This cause demands more devoted and self-denying, judicious and persevering laborers. Impulsive workers, generally act their part, in a hap hazard way, and in most cases, will hurt the cause more, than benefit it. There was a time, when many Christian people, inexperienced and unacquainted with the need and nature of the cause, thought, any one was good enough to be a Home or Foreign Missionary. But their mistaken idea has brought them many a sorowful experience, and the majority have changed their opinion on that subject. Why should we not profit by their costly experience.

More consecrated means are needed to promote this cause. Let there be "cheerful givers" in proportion, "as the Lord hath prospered." Very often, I think, the Kingdom of God advances so slowly, because so many members of the church selfishly withhold the "Lords portion." If you are sincerely devoted to God, you will also consecrate to Him what He has given you, and use it for His glory. Indeed, we cannot all go ourselves, not all of us are called to do so, but we can all aid in sending others with the glad message. "Freely ye have received" at the hand of God, spiritual and temporal blessings,—"freely give!"

But more than all else, this cause needs more fervent believing prayer. More secret, and more united prayer. Such prayer as went up from that *"upper room"* in Jerusalem, in answer to which, there came that mighty outpouring of the Holy Spirit, and the greatest spiritual awakening that ever was. You may decorate the graves in your churchyards, you may summon the choicest talent to speak on behalf of those silent in the grave, and apply every modern invention to produce physical action, but you will not succeed in restoring one single corpse to life. That place will remain a garden full of dead still, in spite of all your efforts. But there is a voice, the call of which will raise them into newness of life. Just as little, can we, of ourselves, with all our means, and church work and methods applied, restore the spiritually dead in our churches, and outside, to new life! "Not by might, nor by power, but by my Spirit saith the Lord." Zech. 4: 7. It is this Quickening Power, from on high, we need more, than all else. We must constantly seek and ask for this Holy Spirit. There may be many things which we would often like to have in our possession, and yet can never get; but here is the Holy Spirit, offered to us so freely, and He is more to us in our work, in life and in death, than all else that can be desired. He knocks at the door of every individual, every church, and every good cause which we are endeavoring to promote for the upbuilding of the Kingdom of God. Will we not beseech Him to come and enter in, with all His quickening power! Then our cause too, shall help to adorn the church militant and the church triumphant, with souls saved here, and souls glorified yonder! And what of the apparant results? Well, as in all true works of faith and labor of love, some we may be permitted to see, but the true *Record* is kept on high! For example: In one of our fields, which was blessed with a spiritual awakening, one who passed from death to life, said to me: "For a long time I was halting between two opinions. I wanted to stand on neutral ground, attempting to serve God and the world. But as others decided for the Lord's side, I began to search my heart more thoroughly, and God's Spirit helping me, I saw the error of my way, and I decided for the Lord. But then the conflict began. The world and the adversaries of every earnest Christian life began to abuse and assault in the most shameful way. I wrestled day and night, until God's Spirit brought peace to my soul, and His strength was made perfect in my weakness. "Ah," said he, "there is joy in the full service of the Lord, and in neutral ground there is none!"

Another, as I took leave from that place, said "Tell our friends, we are getting along right well, for we can now rejoice in the salvation of the Lord. Temporal riches, we have none on earth, but we have treasures in that better world. We are poor and have here no home of our own, but we have an eternal home prepared in heaven. Formerly we lived in the world and for it. But, tell our friends that God's Spirit is working in this cold and dreary country too. He has found us, my husband has received peace and forgiveness; and we with our children have now begun to lead a prayerful life, and are trying to serve the Master!" In these ways, and others similar to them, God's Spirit is working through His servants and our cause, giving us encouragement and the assurance, "that our labor is not in vain in the Lord," !!! But it is to go on to the end of time! Down in the depth of the ocean are small insects which great in multitudes, numbering many many million, are building and forming those beautiful Coral Reefs. Those little creatures are giving out their own life and blood in their work for that structure. Building from the bottom of the ocean, while the storm and the waves are sweeping over them, they are toiling on and on. One generation dies after the other. But the succeeding generations begin where the former left off. Gradually the border of their structure rises higher, and extends out farther. The tidal waves are casting in sand and earth. At last their structure rises to the surface. The vacant space is filled, and there is an island in the ocean where grass and herbs and trees will grow, and man will erect his dwelling and find a home. Ah, let us, whose lot is cast out on the sea of life, amids the tempest and the raging waves, let us lay foundations that will last. That others building on it may secure a home eternal in the heavens! Not a cup of water served in the Masater's name, shall be without reward. He who looses his life shall find it. Let us therefore count no service too small, no sacrifice to great, for the Master and His cause.

YOUNG MAN MAKE YOUR RECORD CLEAN.

Read at a Temperance Meeting of the West Swamp Young People's Society.
By Samuel Musselman.

Man's life is like a book of history; on its pages are recorded the deeds of his life. What is recorded there can never be wiped out. Habit is second nature, and it is in youth that we cultivate habits. The habits then cultivated will become the deeds of our record; therefore, I say as a very important command to us all, "Young man, make your record clean."

Our record can very easily be marred, the greatest care is therefore required. It can be marred in various ways. Bad company may perhaps be the beginning, and this will soon lead one to such bad habits as lying and swearing. We often meet young men, who can hardly relate anything without swearing. They swear not because they think it nice but because they think it big, and many do not know why they do it—they merely do it.

Others are striving after worldly pleasures, and forget that higher pleasure. And just by these many a one is led to intemperance, intemperance not only in drinking, but also in eating, and in many other things.

The most dangerous however, is the demon, drink. How many a young man is ruined by it. It undermines body, soul and mind. If it has once taken hold of a person, he will willingly give up a good name, good health, friends, a pleasant home, in fact, he will give up just anything to get drink. Strong drink is very injurious to the body. Who has not seen the flushed face and unsteady step of a drunkard? Besides, it is very injurious to the health. The drink habit may be called a slow but sure suicide. It will also make the body weak. At first a person may feel stronger, but by constantly stimulating the nerves it will at last make them very weak. Strong drink is also very injurious to the mind. It will make the mind so weak that the person will not notice his condition until too late. It will make man lower than the beasts of the field.

Intemperance is an evil that underlieth all others, what crime is committed, be it almost what it may, that has not for its chief cause intemperance. There are not many persons that want to become drunkards at the very out set. A young man graduated from one of the best colleges of the United States, who inherited a fortune, went to one of the western cities. He put up at a hotel, where he soon commenced drinking, at first moderately, but soon more and more. When the proprietor of the hotel put him out because he made so much noise, he went to a lower place, and soon was driven out of that too. Then he went to a place where he could make as much noise as he pleased. When here, in his wretched condition he was found by one of his classmates, the shock was too much for him and he dropped down dead.

Then too John B. Gough the author of the words of my subject, had himself felt the suffering of a drunkard. When a young man he commenced drinking, first a little but gradually he became a confirmed drunkard. Afterwards he reformed and on his death bed gave us the warning, "Young man, make your record clean."

Examples like these teach us that the only safe way is to be a total abstainer from all intoxicants. The Bible does not require total abstinence of the Christian, nevertheless its spirit unmistakably points in that direction. There are some who could become moderate drinkers, but it is very dangerous, and we set an example to others and might bring others that are weaker than ourselves to a fall. We often hear young men remark, "When I feel that drink will injure me I will stop." But they will not feel the injury until too late. The Niagara river just a few miles above the rapids is as smooth as glass. A party of young men started in a boat down the river they go on, soon some friends on the shore call to them that the rapids are before them; they only laugh and say we are not so foolish as to get into them; again they are warned but again they only laugh. When they were in the rapids and saw they were going very fast, they steered for the shore, they pulled the oars with all their might but without avail, it was too late. They went down over the falls shouting, howling, praying, and met with a fearful death. Had those young men stopped at first they would have been safe, but they did not realize their danger until too late.

These are some of the ways in which the record may be marred, but to make and keep the record clean there is but one way, and that is found in Christ Jesus, who said, I am the way, the truth, and life, and "come unto me all ye that are heavy laden and I will give you rest." The only way is therefore by faith in Christ and following his example which he has set before us and which is recorded in his holy book.

A FAITHFUL EXAMPLE.

It is said of the great Dr. Agnew who practiced medicine for fifty-four consecutive years, that not all the demands of his enormous practice could keep him from the house of God. He was almost always in his seat at church, both morning and evening. He never operated on Sunday unless life would be jeopardized by delay. On one occasion it became necessary for him to take a flying trip into the country on Sunday, and he astonished the young physician who was to accompany him by naming 6 o'clock in the morning as the hour of starting. His object of course was to return in time for morning service.

Florence Nightingale says, "I give a quarter of a century's experience when I say that the happiest people, the fondest of their own occupation, the most thankful for their lives are, in my opinion, those engaged in nursing the sick. It is almost an abuse of words to represent that life, as is done by some, is a sacrifice and martyrdom. It is the engaging in an occupation the happiest of any."

THE MENNONITE.

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A. B. SHELLY, ALLEN M. FRETZ, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., MAY, 1893.

To make one's life amount to anything it is quite essential to have a definite purpose that we are living for. There is not much good ever attained in this world without being aimed for and striven after. An aimless life leads never upward but always downward. If we want to be God like we must choose to be so, and to choose anything is to set our hearts on it. A life with a heart fixed on God is a life with the highest possible purpose and leads to infinite and eternal results.

The fear of the Lord is the beginning of wisdom. But this is not that fear which the devils have and tremble. When that fear once takes possession of the soul there is an end to wisdom. The fear of which the proverb speaks is that which springs out of love: The devilish fear seeks a way to escape from the Lord; the true filial fear draws us nearer to Him lest we should lose Him and thus it is continually the beginning —the opening up—of higher and higher wisdom. Personal faith in our redemption through Christ drives out the former and more and more satisfies the latter.

A religion with no Christ in it as a personal savior from all sin, is not worthy the name of religion. A religion which we cannot freely and safely recommend to everybody, and which will not fit every case, is not the religion of our Lord Jesus Christ. A religion which we do not enjoy, but which brings us into bondage and only makes us miserable, is not better than no religion. A religion in which we are not kept unspotted from the world and enabled to show a consistent and unselfish life, is not the pure and undefiled religion.

DEDICATION OF THE SOUDERTON CHURCH.

The new church at Souderton will be dedicated to the service of God by special services on Sunday, May 21. The series of services will begin on Saturday evening, May 20 at 7 30. The dedicatory sermon will be preached on Sunday morning at 9.30 in the German language. On Sunday afternoon there will be a children's meeting to be addressed by a number of clergymen of different denominations. The preaching services will be continued on Sunday evening and Monday, with addresses bearing on mission work on the latter day. Since many of our brethren and friends in other churches have in a material way assisted the Souderton brethren in the erection of their house of worship, a cordial invitation is extended to all to be present and participate in the dedicatory services.

CHURCH COUNCIL.

PHARAGRAPHS OF CHURCH NEWS.

On Sunday, March 26, the little congregation at Irving, Oregon, rejoiced in the reception of three new members. Though working under many difficulties the brethren there are not discouraged and the Lord is blessing His work.

The new church building built by the congregation at Pretty Prarie, Reno Co., Kansas, was dedicated on Sunday, March 26. Bro. David Goerz of Halstead, preached the dedicatory sermon and at the continued service in the afternoon Bro. Valentine Krehbiel of Christian was the principal speaker. The services were led by Bro. J. J. Flickinger, the minister of the congregation.

The congregation by Dalton, Ohio received into its membership on Good Friday a number of persons by baptism and three from the Chippewa congregation by the hand of fellowship. The Sunday-school in this place has recently been reorganized by the choice of the following officers: Superintendent, Joel Lehman; Ass't Supt., J. H. Tschantz; Secretary, Noah Springer; Treasurer, Simon Moser.

At Canton, Ohio a Sunday-school has been started, and the reports of the work thus far are very encouraging. A Brother writes from there: "We opened on April 9th with seven classes and upwards of forty pupils. We have fair prospects for a good school this summer. The teachers manifest their interest in the work by attending the teachers' meetings. Saturday evening, April 8th, all were present although one brother had a distance of thirteen miles to come and one sister ten miles.

WEST SWAMP.

On Good Friday thirteen young persons were received as members, by the rite of baptism in the West Swamp church. A sermon was preached from Rom. 5: 8–9, by the pastor, who was assisted in the services by brother J. S. Moyer. The day was a very auspicious one for the occasion and the church was well filled with an attentive audience. The day following Preparatory services were held and on Sunday the Lord's supper was celebrated. On both these occasions the venerable father Oberholzer assisted in conducting the services. On Sunday the church was crowded and a great number partook of the emblems of the body and blood of our crucified and risen Saviour.

FROM WADSWORTH.

The last month was one of great blessings to the members of our congregation, for which we are so grateful to God. March 20th, a series of Gospel meetings was begun, which were continued for two weeks. Not for a number of years in the history of the church have the meetings been so well attended as these few weeks. It is encouragiag to feel that a blessing was granted us from above in that our people were moved to come out and take part in these exercises. On Easter Sunday, April 2nd, the Lord's Supper was celebrated, and among those who partook of the holy sacraments were twenty persons who had united with the church that day, thirteen of whom were baptized and seven were added by letter. May the Lord prosper and bless the work as carried on by his people here and everywhere.

Our MENNONITE readers will also rejoice with us in learning, that through the blessing of God, our Sunday-school is prospering, still increasing in numbers and interest. It was organized Jan. 1st, 1893, with 23 scholars and has now a total membership of 79,

EAST SWAMP AND FLATLAND.

On Sunday after Easter, April 9th, Communion was held in the East Swamp church, and on the Sunday following in the Flatland church. At both places we had the pleasure of having the churches well filled and to have nearly all of the members around the Lord's table. At both these churches we however missed a number of members who heretofore communed with us but who are now connected with our new church at Souderton. We are sorry to miss them among us, but we rejoice to know that they have found a spiritual home more convenient to them, where an opportunity is given them to do more active service for the Lord than they possibly could do with us, on account of the great distance they lived away from the churches to which they belonged.

SUNDAY SCHOOL INSTITUTE.

A very interesting and instructive Sunday School Institute was held at the West Swamp church on Saturday afternoon and evening, April 22nd. The Institute was got up under the combined efforts of the West Swamp and East Swamp Sunday Schools, but invitations having been given, there were also representatives of the Saucon and Flatland schools present. The exercises were led by brother S. M. Rosenberger, Assistant Superintendent of the West Swamp school. Papers were read and interesting discussions had on the following topics: *The Teacher's Preparation*, opened by C. M. Musselman; *Methods of Teaching*, by S. M. Rosenberger; *Teachers' Meetings*, by U. S. Stauffer; *The Sunday-school: its membership and management*, by F. R. Rosenberger.

We had the pleasure to have with us the brethern J. B. Baer in the afternoon, and A. S. Shelly in the evening, who both took an active part in the discussions and helped to make the meetings interesting and instructive. The question-box formed an interesting and edifying feature in the exercises and a number of practical questions were asked and discussed.

The meetings were well attended and all seemed to be interested and to enjoy the exercises. It was decided at the close of the meeting, to have another meeting of the kind at some time during the summer, the time and place of the meeting to be designated by the superintendents of the West Swamp and East Swamp schools.

HEREFORD YOUNG PEOPLE.

A good start has been made by the Mission Library committee in its allotted work. Twenty attractive volumes, each treating about Missions or Missionaries have been purchased as the beginning of a Mission Library for the society. It is expected that books treating upon temperance and general religion will be added to these in a short time also several good periodicals so that all of our members may have an opportunity to read useful and desirable literature. The flower committee has been very prompt to recognize the advent of the joyous season—spring. The earliest flowers have found their way to the altar, the pulpit and the organ of our church in the form of bouquets, wreaths and other attractive designs.

Our programme on Sunday evening, April 16th, was a social one and the topic was "The Season." Naturally flowers entered largely into the exercises and discussions. A letter from Missionary Mrs. Ella F. Saw in China was read by Miss Sue L. Yeakel. Very suitable remarks followed the reading of this letter on the part of the pastor who spoke feelingly of the great self denial, evident suffering and most sincere efforts of these foreign missionaries to bear fruit for the Master, while we, enjoying every comfort and convenience of a Christian education, surroundings and opportunities, might well be alarmed lest the Master find in us "Nothing but leaves." The well known hymn bearing this title was then sung. The regular programme closed with silent prayers followed by a few sentence prayers.

The society will hold a prayer meeting on Wednesday evening, April 26th, as an opening of a series of religious gatherings of the congregation preparatory to the Holy Communion which will be held on the following sabbath May 1st, on the evening of which the society will have a prayer and praise service. During this season we look with happiness to the coming of Rev. J. B. Baer, Rev. N. B. Grubb and others. May it please the Lord to bless us abundantly with this spirit at this time. F. YEAKEL.

PROSPEROUS WORK IN PHILADELPHIA.

The report of the Secretary of the Philadelphia Young People's Society read before the society on March 23rd, shows a total membership of 48—22 active members and 26 associate. The report covers the first five months of the society's existence under a C. E. constitution, beginning October 18th, 1892.

The report further says: The growth of the society is in a large measure due to the several standing committees who have performed their work well as may be seen by taking note of the progress which the society has made and the cheerfulness with which each committee discharged its duties. Under the combined efforts of the Social and Flower committees a Parlor Social was held at the pastor's residence on January 24th, which was well attended by both members and friends.

The lecture given February 18th, by Prof. Schadt on "Russian Extremes" was a success in every way as also the C. E conference, arranged for by the Social and Mission committees which took place only recently. No special mention need be made of the Free Reading Room committee, as we are all acquainted with the result of its work and we can only hope and pray that the Reading Room recently opened may fulfill its mission.

The average increase of membership, not including twelve active and twenty associate charter members has been two active and almost two associates each month. During this period four members have been transferred from associate to active membership. In concluding this report, I would call attention to the interest and activity of all the members. An average of about eighty per cent. of all the members were generally present at the mid-week as well as Sunday church services.

The Sunday evening C. E. prayer meetings have always been interesting and well attended and the responses of the members prompt.

May we continue in the future as we have in the past by continually seeking God's guidance and asking His blessings upon the society and its work. Respectfully submitted

EDWIN EHRET, *Rec. Secretary.*

The following is a list of the officers and committees to serve next term:—Joseph B. Brechtel, President; Carrie D. Bergey, Vice President; A. B. Bechtel, Treasurer; Edwin Ehret, Recording Secretary; H. G. Allebach, Corresponding Secretary.

Look-out,—M. Wayne Kratz, W. C. Gerhart and Annie MacQuarrie.

Prayer Meeting,—Silas M. Grubb, George W. Bergey and Mrs. W. C. Gerhart.

Mission,—F. F. Gabel, P. R. Kline and Lydia Scheidt.

Flower,—Hattie Clymer, Laura Fretz and Alvin Shelly.

Social,—Emma Ehret, Annie Moyer and J. H. Goerz.

SUNDAY SCHOOL CONVENTION.

The convention which was to be held in the Upper Milford church in February under the direction of the Lehigh county S. S. Association but which could not meet at the appointed time on account of snow-blocked roads, was held on Thursday, March 16th.

Rev. J. A. Singmaster of Allentown presided. After opening devotional services he introduced the first speaker, Rev. Eli Keller, who opened the discussion of the topic: "The proper relation of the Sunday-school to the Congregation." He said in substance:—The Sunday-school should be a part of the congregation, and as such it should be held in the church as a rule. The school should be held at the proper time so as not to interfere with the regular church services but so that the children may be in those services too. The congregation should take a live interest in the school and foster it as its nursery in every way possible. The character of the exercises in the school should as far as possible correspond to the church services. He closed with the suggestion that in the church services especially in the sermons the needs of the young should not be overlooked. These points were further emphasized by several others following in the general discussion.

Jesse Moyer, superintendent of the Evangelical Sunday-school near Zionsville spoke on the "Peculiar difficulties of Country Schools and how to meet them." Principal among these difficulties is that arising from the inconvenience of long distances and bad roads, making it difficult to have regular attendance. Other difficulties were named such as carelessness or indifference and the incompetency on the part of teachers and officers, and the want of support on the part of the parents; but those from the city would not admit that these difficulties were any more peculiar in the country than in the city. The best way to meet all real difficulties is to be more thoroughly interested in the work, instil the same interest into others and thus lead them to surmount the real difficulties and to brush aside the imaginary ones.

The third topic,—"A good Sunday-school library—what it is and how to secure it," was taken up; Frank Moyer, superintendent of the Zionsville Reformed Sunday-school, opening the discussion. He dwelt on the importance of the word *good* in the topic. Better have no library at all than to have a poor one with books badly selected. With a good library we can counteract the influence of the bad literature current in our days, but we must not fail in rigidly excluding from the library all bad and trashy books. There ought to be books for the little ones, attractive in appearance, short and interesting in their contents, full of moral and religious instruction. Get them so that they will be read and comprehended. Books that are beyond the child's comprehension are not calculated to cultivate in him a taste for reading. Thus the library should be graded to suit the different grades of readers and for the older ones there should be plenty of books on spiritual topics calculated to arouse real spiritual life.

On the question of how to secure such a library, the discussion brought out some good points, among others the suggestion that each school should have a standing library committee composed of persons of good sound judgment on such matters whose duty it should be to select and critically examine all books for the library. It is better to keep adding a few books occasionally than to make large additions at longer intervals.

"The use and abuse of lesson leaves, helps &c.," was the fourth topic. Discussion opened by Mr. Breinig of Allentown who in connection with his remarks on the subject gave an account of his experience about twenty years ago when he and a Mr. Walker attempted to hold in Zionsville a convention like the present one. Having applied for and being refused in succession the Lutheran church, the Reformed church, and the public school building, they had given up in despair when they received word from the Mennonites who had heard of the difficulty and offered their church. Other circumstances then prevented their accepting the offer but he was glad now at last to get there, and especially rejoiced to note the great change of sentiment on the Sunday-school question which the community in common with others had undergone.

On the question he said: Lesson Helps are good if they are real *helps* to the study of the Bible. The best help is a good concordance and a bible with marginal references. Commentaries to be real helps must be like the one of which the devout Scotch woman said that the Bible made it (the commentary) very clear. We should use helps not so as to depend on them. Lesson leaves one speaker said are good only to *leave* outside of the Sunday-school. Instead of having the children read the lesson from leaves the lessons should be read from the Bible direct. Each child in the school should have a Bible and get acquainted with it and interested in it by use in the class.

In the absence of Rev. M. J. Kuehner who was to speak on the last topic,—"The essential qualities of a good Superintendent," the president introduced a novel way of treating the subject which proved very interesting. He called upon the convention as a whole to enumerate these qualities in alphabetical order. The exercise was entered into very heartily, and so many qualities were suggested under each letter that if the person could be found who possessed them all he would certainly be the best superintendent the world ever saw.

At the evening session Rev. T. J. Hacker of Allentown gave an interesting address on "The work of the teacher in promoting Bible study." He brought on with strong emphasis by means of forcible illustrations the points touched on under the head of the abuse of lesson leaves, etc. The convention closed with an address full of encouragement and inspiration on the subject, "The true teacher's reward," by the president, Rev. J. A. Singmaster. The true teacher has his reward already in this life in the good that he himself gets from his work and in the joy that comes to him from the good life of his pupils. But the reward here is only a foretaste of the eternal reward that awaits all faithful ones. There is no reason for being discouraged if we are working in an inconspicuous position. God has placed us there and no position is inconspicuous in his sight. Let us be faithful in the few things and great shall be our reward.

MISSION DEPARTMENT.

JOHN HENRY-KILBUCK

John Henry Kilbuck, the great grandson of Gelelemend, a noted Indian, chief of the Delewares, of Revolutionary fame, was born on May 15th, 1861, and was destined to become a greater warrior even than his noble ancestor,—but, thank God, only in the wars of the cross. In these modern days his musical Indian name was unfortunately translated, and he was christened John Henry Kilbuck. He soon displayed unusual abilities, and the Moravian Church resolved to educate him for the ministry. No mistake had been made in this choice. He became a good classical scholar, taking a full classical college course, and than graduated from the Moravian Theological Seminary in 1884, and was ordained a deacon of the Unitas Fratrum, or Moravian Church. A better example than that of what an Indian is capable no one need want. For one year he served as missionary on the Indian Mission in Canada with great success. But, like the Apostle Paul, he longed to enter fields where no man had yet labored, and with that resolve his truly heroic career began.

The call to begin a mission among the Alaskan Eskimos came to the Moravian Church. At that time there were no Protestant missions among these degraded people. The field chosen was absolutely separated from all civilization. Mails and supplies even to this day can be secured only once a year, and then only by the courtesy of the Alaska Commercial Company. The Eskimos are filthy, debased, and sunken beyond all description, literally—or, rather, apparently—utterly God-forsaken. Gelelemend, or, as he must now be called, the Rev. John Henry-Kilbuck, heard the call, and volunteered. Behold, then, the convert of the one-time savage Indian nation going forth as the apostle to the degraded Eskimos of the far distant North!

In accordance with the policy of the Moravian Mission Board, it was necessary for him to go out married. He was far superior to any Indian woman, and he must needs find his helpmeet in some noble American girl. By the most evident overruling of Providence, she was found in the person of the daughter of the missionary who had baptized him years before; and, strange to say, she had been held over the baptismal fount at the same time with that Indian babe who was now to become her husband Edith Romig, daughter of the Moravian missionary, the Rev. Joseph Romig, accompanied Kilbuck to Alaska as his wife; and there she has done heroic service, that can scarcely be equaled in the annals of female missionaries.

Kilbuck was well fitted for the service before him,—six feet tall, of magnificent physique, with muscles of steel and untold powers of endurance. With a classmate and his wife they landed on the Kuskokwim River, in Northwestern Alaska, on June 19, 1885, and began their herculean task. With their own hands they built the mission house, working hard with their hands, and harder yet with their minds, striving to learn the barbarous language, to which they had no key whatsoever.

All too soon his fellow missionary, broken down by the rigors of that awful climate, had to return with his family to the states; but Kilbuck and his faithful wife remained at their post, trusting that reinforcements would be sent them. Pages could be filled with the account of his heroic labors. Children were laboriously gathered from the suspicious parents, and school opened; enraged *shamans* ("medicine men") were unflinchingly faced; arduous journeys, for hundreds of miles up and down the river and across the country, in the dead of winter, at continuous risk of life, were undertaken; personal contact with the filthy savages was not shunned; their reeking *kashimas* were entered; nothing was left undone out of fear or because of personal repugnance. More than once this noble missionary was given up for lost, and once, after an absence of seventy-three days in raging storms, with the mercury registering fifty-nine degrees below zero, he was mourned as dead. But the Lord, by nothing short of a miracle, brought him back to his heroic wife, who even in this dire hour resolved to stick by the mission And thus the work went on. At last, as soon as he began to be able to stammer forth the gospel message in that uncouth language of the North, the fruits of such noble labors began to be gathered in. An awakening among the stolid natives took place; and, their suspicions overcome, they came to the missionary, desiring to have "a share in the blood of Jesus to take away their bad." O glad hour when the rays of the Sun of Righteousness, risen with healing in his wings, began to melt these icy hearts on the dreary waters of the Kuskokwim!

The little mission station Bethel now counts twenty six natives in full communicant membership, besides many adherents and a widespread influence, reaching two or three hundred miles up and down the river and across the country, and has sent out several native helpers,—all this largely as the result of the labors of this Indian apostle to the Alaskan Eskimos and his noble American wife.—*From an article written by Rev. DeSchweinitz for the S. S. Times.*

THE INDIAN'S OPINION.

There was an old Indian, a strange, savage-looking fellow; if you met him in the swamp you would like to have your rifle handy. His hair was braided back and reached to his knees; it was a most wonderful switch, and all his own, too. This fellow came and stood before me, and pushing his fingers through his hair as far as its braided condition would allow, he said: "Missionary, once my hair was as black as a crow's wing, now it is getting white. Grey hairs here and grandchildren in the wigwam tell me that I am getting to be an old man. I never heard before such things as you told me to day. I am so glad I have not died before hearing this wonderful story. Stay as long as you can, and when you have to go away, come back soon, for I have grandchildren; I have grey hairs, and may not live many winters more; come back soon."

Then he turned as though he would go to his place; but he again faced me and said: "Missionary, you said just now 'Our Father.' That is very sweet to us. We never thought of the Great Spirit as Father; we heard Him in the thunder, and saw Him in the lightning and tempest, and were afraid. The Great Spirit Father! That is very beautiful to us."

Then he said, "May I say more?" "Yes; say on," "You say our Father—He is your Father?" "Yes." "Does it mean He is my Father—poor Indian's Father?" "Yes, your Father." "Your Father, missionary's Father, Indian's Father?" "Yes." "Then we are brothers?" "Yes," I said, "we are brothers." "Ah," said he, "it does seem to me that you, my white brethren, with that great Book and its wonderful story, have been a long time coming to tell it to your red brother of the woods." That is the question which the weary, waiting, longing papan millions of earth's nations are asking us—why we with the Bible should be so long coming with its wondrous story.

MISSION NOTES.

The strong religious spirit of Santee is most important. The Government school seeks to make the Indian a safe citizen, the mission school to make him a Christian.—*Miss Dawes.*

The following inscription was placed upon the gravestone of a little Irish boy: "I want to be a missionary when I grow up to be a man; but if I should die before I am old enough, I want this wish put on my tombstone, so that somebody else may see it and go in my place."

It is stated that, during the year 1892, 300 young men were ordained to the Lutheran ministry in this country. A few of these came from Germany, but the great majority were born and educated here. During the same time there were 75 deaths and 25 withdrawals from the ministry, so that the net gain was about 200.

Mrs. Delight S. Boudinott died in Troy, N. Y., on February 21, aged 92. In 1827 she went to Tennessee as a missionary to the Choctaw Indians, and afterward to Georgia to labor among the Cherokees. Here she met Elias C. Boudinott, a half-breed Cherokee, whom she married. Her maiden name was Sargent. Her husband was shot by a hidden assassin.

Dr. Sheldon Jackson, some time Presbyterian "bishop" of the far northwest and now government superintendent of Schools in Alaska, seems to unite in happy fashion in his person the functions of church and state. Thus, he has been breaking up the whiskey traffic with the Indians. He found 30 barrels of the stuff on the whaling fleet at Port Clarence, and had the satisfaction of emptying it all in the sea. Besides he has been making several trips to Siberia in search of reindeer, and has imported 150 with experienced herders, to teach the Alaska natives how to take care of the animals. Thus it is expected that a new home product of flesh food will be provided. Along with these encouraging items the doctor reports that there are now 34 Indian schools in Alaska with 1700 pupils.

A missionary in Alaska writes: "John Willard has been in school about four years, and has learned the carpenter's trade. He expects soon to marry Jennie. At twelve years of age Jennie was sold by her mother to a white miner for $100, and taken to the mines 160 miles away. She had been attending the mission day-school for a short time and had learned a little concerning right and wrong. She hated her life of slavery and sin, and refused to be comforted. Whenever she could see her mother she begged to be allowed to go to the mission school. She was so unhappy, that at last the mother's heart was touched, and she returned the money to the miner, who was very glad to get rid of the girl who cried all the time. Once back in the mission school, she developed into a conscientious, trustworthy girl with a consistent Christian character. She has been very successful in Gospel work among her kindred, having brought grand-parents, uncles and aunts, seven or eight in number, into the kingdom."

SUNDAY SCHOOL.

PRECIOUS THOUGHTS FOR OLD AND YOUNG TO STORE UP.

Good works! the saving of souls is the greatest good work. What hast thou done toward it. Opposition is an admirable influence in showing men where they stand and whether or not they are followers of God. A tree will not only lie as it falls, but it will fall as it leans. And the great question every one should bring home to himself is this: What is the inclination of my sould? Does it, with all its affections, lean toward God, or away from him?

POINTS ON THE LESSONS.

Lesson 6.—May 7th.

The Value of Wisdom.—Prov. 3: 11–24.

Following wisdom's warnings of last lesson, we to-day notice the blessedness and value of possessing wisdom. In order that his children may realize in their lives the blessings of wisdom, the Father reproves and disciplines them. As this chastisement flows from divine love and wisdom it should not be despised, or received in a refractory manner, but it should be the means to make us wiser and better. The value of wisdom is here expressed: 1. As making happy, or as it is better expressed in Spurgeon's words:—"O the blessedness" of the man that findeth;—note it is not to be purchased, but found, with earnest desire and diligent search, for its value exceeds that of silver, gold or rubies, or anything that may be desired. 2. Under the figure of a beneficent queen, offering rich gifts length of days, riches and honor. 3. By a path for the traveler through this world—ways of pleasantness and paths of peace. 4. By likening it to a tree bearing delicious fruit—life. But the full blessedness of wisdom is not in only finding and testing it, but in retaining it. This wisdom is also powerful as well as blessed, it is the same that wrought in the founding and establishing of the universe, and is now exercised in the ruling of the same. The true value can only be known by personally acquiring it. It will then prove life and beauty to the soul, safety to the feet, and rest and peace to the conscience, vs. 22–24. Oh how sweet the rest and secure the peace of a Christian life.

Lesson 7.—May 14th

Fruits of Wisdom.—Prov. 12: 1–15.

The collection of Proverbs from chap. 10 to 22: 16 is a collection of brief pointed sayings, identical in form and expressed in a distich. The passage before us is a series of contrasts between those who accept the instruction of wisdom and follow its path of virtue, and those who yield to folly and pursue the way of vice. Among the many fruits which this tree of life bears to the joy and eternal welfare of those who have this wisdom, we have here mentioned:—1. Love of instruction and knowledge. 2. Goodness, which insures the favor of God. God is with the good and against the wicked. 3. Stability of character. The righteous is like a tree with roots firmly fixed in wisdom's soil, and though circumstances may at times take away his visible prosperity as the wind takes the leaves and even the limbs from a tree, yet being thus grounded he can never be uprooted. 4. Virtue, chastity and purity in heart and life. 5. Righteous thoughts and words. By the words the thoughts are known, if the thoughts are right which they will be when guided by wisdom the words will be pure and just. 6. Good reputation, 7–9. 7. Thoughtfulness of the lower animals. 8. Industry and its accompanying blessings. In contrast with the fruits of wisdom we have also the fruits of folly, which are the vices in opposition to the named virtues. In applying these truths we find that, the wise hearken unto counsel and take advice, while the foolish follow their own head-strong ness.

Lesson 8.—May 21st.

Against Intemperance.—Prov. 23: 29-35.

It appears that already in the time of Solomon the great evil of our day—the use of intoxicating drinks held sway, and it is fittiug that the wise man with his beautiful and suitable proverbs should strongly speak out against this evil. As a father to his son he speaks here in warning tones and holds before us the Drunkards looking-class. "Who has woe? who has sorrow?" In the revised version margin we find this put in the following forceful interjections, condensing the woes and sorrows caused by strong drink, for they are too many to be enumerated: "Who hath, Oh! who hath, Alas!" The use of strong drink quickens all that is low aud base in human nature, and deadens all that is high and noble. It debases man's immortal soul, bringing it into subjection to the appetites of the body. It degrades manhood, weakens the body and mind. It is a co-worker with all disease, shortening life. Poverty, shame and distress come upon the family and friends of those who indulge in strong drink. Well likened to the serpent's bite v. 32 are the misery and remorse which come upon the drunkard in his sober moments. And comparing it with the sting of a deadly adder is not stretching the figure too far, for no drunkards inherit the kingdom of God, but must go down to the second death unless rescued by Jesus Christ, as surely as the serpent-bitten Israelites died if they failed to look upon the uplifted brazen serpent. "Look not." Total abstinence is the only safe course. Looking upon the forbidden fruit was the first stey to Eve's fall.

Lesson 9.—May 28th.

The Excellent Woman.—Prov. 31: 10–31.

In the closing passage of the book of Proverbs, the pen of inspiration has given, for the instruction of all ages, the character of a "virtuous woman," such as every wise man will choose for his companion in life. It consists not in the fascination of outward accomplishments, which are too often united with idleness, prodigality, and a selfish, contentious spirit, but rather in industry, good management, authority over her household, and the spirit of love and kindness. Such a woman will confer honor upon her husband, and make him prosperous and happy, however she may be undervalued by those who are too ignorant to understand iu what female worth consists. Though the duties devolving upon women to-day differ somewhat from those here mentioned, the character of a true Christian woman must be the same in every age. It must be founded on the fear of the Lord, and be exhibited by industry, discretion, and thoughtful kindness and helpfulness.

We are taught and we teach by something about us that never goes into language at all.

THE YOUNG PEOPLE.

IF WE ONLY COULD.

If we only could live our lives over again;—
Ha, ha! if we only could! but we cant you know—
We'd all be such wonderful women and men
That life would be robbed of its worry and woe.
As a matter of course, the dull things we have done,
Could we try it again, we would carefully shun;
The skies would be bright, to each sorrowing one
If we all had our lives to live over again.

If we all had our lives to live over again;—
Ha, ha! if we had—but we hav'n't you know—
We'd make it a vision of happiness then,
And fate would her kindliest favors bestow.
If we only could run this strange mystical race
At some other tune and some other place.
Oh! couldn't we make earth a lovable place
If we all had our lives to live over again.

If we all had our lives to live over again;—
Ha, ha! if we had—but we hav'n't you know,—
We'd carefully study the *why* and the *when*,
And make us a friend, where we now have a foe.
But the edicts of nature, we cannot reverse—
'Tis folly vain wishes to rehearse, [worse
And, we might make existance a thousand times
If we all had our lives to live over again!

Suspension Bridge. ELIAS WITMER.

We heartily thank our dear friend for the above poem. The sad wish in these verses is, no doubt the longing of many who with Mr. Witmer are advanced in years, yea, we all, at any period in life, in looking back are at times compelled to exclaim:—"If we only had the opportunity of doing certain things over again." But, there is one things, which has never caused any one any sad regrets, and which is the means of clearing us from all sad regrets—giving our hearts in our young days to Jesus, and conscientiously living from day to day near to our Savior, with the knowledge that this day, yea this hour, may be the last. He who makes a public profession of faith in Christ, taking upon himself the obligation demanded through love to God, and faithfully uses his one, two or five talents needs not come with—"I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow."

Following now, whether young or old, the admonition of the apostle Paul: "Redeeming the time, because the days are evil," and "Fight the good fight of faith, lay hold on eternal life," will save the declining days from the sad wish—"if we only had our lives to live over again;" but rather help us to the joyous, conquering expression—"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness;" neither need we fear the sad, sad, sentence from the righteous judge—"Out of thine own mouth will I judge thee, thou wicked servant"!—"Cast the unprofitable servant into outer darkness." Again thanking our dear friend, we express the hope to soon hear from him again.

A religion which does not purport a holy heart and life and which does not set forth or show a power sufficient to enable one to practice its precepts, is not the true religion.

A religion which does not afford strength and relief under affliction, joy in sorrow, help in time of need, deliverance in time of temptation, and satisfy the longing of the human heart, is not the religion of the Bible.

QUESTION CORNER.

No. 28.

1. Find the seven sacrifices earliest mentioned in the Bible history.

2. I have in mind three Bible interceders:—Abraham, Moses, Jesus, where are the passages representing them as such—and for whom?

3. *Hidden Scripture Passage.*—Find where all the following passages are found, name of author of each; also another passage by taking one word from each one of these, and where found:—1. Love not the world. 2. She seeketh wool and flax, and worketh willingly with her hand. 3. Let no man say when he is tempted, I am tempted of God. 4. Wo unto the wicked! it shall be ill with him. 5. I said in mine heart, Go to now, I will prove thee with mirth. 6. To-day if ye will hear his voice, harden not your hearts. 7. Thou shalt love thy neighbor as thyself. 8. Therefore we were comforted in your comfort. 9. Keep yourselves in the love of God. 10. For ye are dead, and your life is hid with Christ in God. 11. Quench not the Spirit. 12. Therefore love is the fulfilling of the law. 13. I am that bread of life. 14. Unto the pure all things are pure. 15. Wherefore the law was our School-master to bring us unto Christ.

Answers to Question Corner No. 26.

1. Aaron and his sons and their descendants were the line of priests. So the priests were out of the house of Aaron of the tribe of Levi, while the others out of the tribe of Levi were the Levites.
2. In Nehemiah 8: 9.
3. In Nehemiah 8: 4.
4. In Nehemiah 6: 9, 11, 14. The immovable trust and faith in his God, are highly commendable traits.
5. This is fully explained in Hebrews, Chap. 10.
6. Hosea, Chap. 6: 6.
7. Under king Cyrus of Persia. Ezra 1: 2; 6: 3.

Answers received from G. R. Bergey.

MARRIAGES.

OBERHOLTZER—GEHMAN.—On April 1st, 1893, at Bally, Berks county, Pa., by Anthony S. Shelly, Albert S. Oberholtzer, of near Congo, Pa., to Miss Ellanora Gehman, of near Sigmund, Lehigh county, Pa.

BAUMAN—ROSENBERGER.—On April 8th, 1893, by A. B. Shelly, Samuel W. Bauman, of Congo, Montgomery county, Pa., and Clara L. Rosenberger, of Milford Square, Bucks county, Pa.

SWENK—HEFFENTRAGER.—At the parsonage of the First Mennonite church, Philadelphia, Pa., on April 20th, 1893, by N. B. Grubb Calvin A. Swenk, to Miss Cora Heffentrager, both of Philadelphia, Pa.

DEATHS.

LINNE.—On March 1st, 1893, in Philadelphia, Pa., of age infirmities, Catharine Linne, aged 75 yrs., 9 mos. and 14 days. Funeral services were held by N. B. Grubb. Sister Linne was an earnest consistant Christian, happy in the Lord Jesus, and fell asleep full of faith. Amidst a piercing snow storm we committed her body to the grave on the hillside of Woodland cemetery.

CASSEL.—On March 20th, 1893, in Philadelphia, Robert R., son of Christian D., and Mary M. Cassel, aged 1 yr., 9 mos. and 12 days. Funeral services at the house by Rev. Granville Sheip, and by N. B. Grubb at the Plane Mennonite church, near Lansdale, the place of interment.

WOLFINGER.—On March 27th, 1893, in Tinicum, Bucks county, Pa., Henry Wolfinger, aged 78 yrs., 7 mos. and 29 days. Interment at Red Hill Reformed church on April 1st. Services by Pastor Long and A. M. Fretz.

BARINGER.—On March 28th, 1893, in Philadelphia, at the residence of her daughter, Margaret Elizabeth Sease, wife of George L. Baringer, aged 79 yrs., and 14 days. Funeral services by N. B. Grubb. Interment in Green Mount cemetery.

WEISS.—On March 31st, 1893, snddenly, Kate B. Weiss, wife of William B. Weiss, aged 26 yrs., 2 mos. and 25 days. Sister Weiss was born and raised a Catholic. About eleven years ago she commenced attending our services, and three years ago she was received into the full membership of the First Mennonite church of Philadelphia by baptism, upon the public confession of her faith in Christ; and in this relation she continued faithful until death. Funeral services in the church by N. B. Grubb. Interment in Northwood cemetery.

SEASHOLTZ.—On April 3d, 1893, at Kulpsville, Maggie, daughter of Willoughby and Magdalene Seasholtz, aged 17 yrs., 3 mos. and 25 days. Funeral services at the house by C. Allebach, and at the Schwenksville Mennonite church, the place of interment, by W. S. Gottschall in german, and N. B. Grubb in english.

WEISS.—On April 5th, 1893, in Philadelphia, Mary S. Weiss, aged 42 yrs., 4 mos. and 14 days. Funeral services at her late home on the 9th, by N. B. Grubb. Interment the next day at West Swamp church, where N. B. Grubb, A. B. Shelly and J. R. Toews officiated.

LANDIS.—On April 12th, 1893, in Quakertown, Pa., Harry Penrose, son of Daniel M. and Emma H. Landis, aged 10 months. Interment on the 18th at Flatland. Funeral services by J. B. Baer and A. B. Shelly.

> Only a few short days on earth,
> Wast thou darling here with us;
> When an angel's hand grasped thee
> And took thee to Heaven above.
> Let us not mourn thy loss to us,
> For God has called thee for some good
> To a far better world above
> Where neither sorrows nor pains are known,
> But where all is peace and love.
>
> Farewell Harry, O, how we miss thee,
> Since thy voice we hear no more;
> But in Heaven we hope to meet thee,
> Safely on the other shore.

REIFF.—On April 17th, 1893, in Philadelphia, of dropsy, Elizabeth D. Reiff, widow of the late Daniel Reiff, aged 70 yrs., 1 mo. and 8 days. Funeral services at her late home by N. B. Grubb. Interment at the old Skippack Mennonite church, where N. B. Grubb, assisted by Amos K. Bean officiated.

CONTRIBUTIONS ACKNOWLEDGED.

For our Indian Mission received during the month of March.

From the U. S. Government for the Halstead school, $937.50; Magdalena Roggy, Malmit, Ill., $5.00; Elizabeth Fisher, LaSalle, N. Y. $1.00; Salem cong., Dalton Ohio, $15.90; Deep Run S. S., Pa. $3.88; Jacob Claasen, Beatrice, Neb., $30.00; West Zions cong. Moundridge, Kan., $50.86; collection at Wedding of D. & E. Bentzinger, Donellson, Ia., $3.81; Anonymous through Welty and Sprunger, $5.00; cong. at Hoag, Neb., $240.50; C. C. Voth, on account of Note for Cattle $15.00; Collection at Wedding of L. E. and J. J. Balzer, Mt. Lake, Minn., $25.00; Bethel Sewing Circle, Excelsior, Mo., $2.40; West Swamp cong., Pa., $11.95; West Swamp S. S., $20.36; East Swamp cong. $3.58; Bowmansville cong., $8.70; Saucon cong. $12.70; H. Funk, Lancaster, Pa., 75c.; West Zion's S. S., Moundridge, Kan., $51.00; Rev. H. J. Fast, S. S. Mission collection, $5.00.

HERM. SUDERMANN, Treasurer.
Per H. SUDERMANN.

Gifts for needy Whites and Indians:—From H. R. Voth, $14.00; H. Schmidt, Moundridge, Kan., $5.00; J. W. Krehbiel, Moundridge, Kan., $10.00; Moundridge cong. through Rev. Wm. Gable, $40.00; Garden Township cong., Kan., $38.50; Christian cong., Kan., $39.25; Alexanderwohl cong., Kan., $36.69; Halstead cong., Kan., $23.50. Total $206.94.

The above was distributed as follows: Given to the Washita Brethren for food, feed, and seed, and in cash $78.45; to Garden Plain Brethren food and seed, and cash $63.77; to needy Indians at Cantonment $17.65; to several Brethren and Indians at Washington Station, Oklahoma Territory, $40.93. Total $200.80. Leaving a balance in hand of $6.14. *Committee.*

BOOK REVIEW.

The Hastings Birthday Book.—We have just received this little book, and find it truly a treasury with a treasure for every day of the year. Birthdays of famous men and women are found under their respective dates, with ample space for a memorandum of others or notes. On the opposite page under each date are given selections from the writings of H. L. Hastings, compiled by J. H. T. The book contains over 400 pages, closing with the author's famous poem in full: "Shall we meet?" Cloth, price $1.00.

Address: H. L. HASTINGS,
47 Cornhill, Boston, Mass.

The Preacher's Maganize for April, edited by Revs. Mark Guy Pearse and Arthur E. Gregory, is on our table. The leading sermon is by John Balcolm Shaw, D. D., which he has entitled "Spiritual Myopia," and is a most excellent example of "Present Day Preaching." The senior editor, Dr. Pearse, contributes a Sacramental Sermon under the heading, "The Empty Seat." The Rev. John Edwards on "How Men get their Sermons," writes about F. W. Robertson. The Rev. J. T. L. Maggs contributes to this number his first article on "How to Begin the Study of Hebrew," and Rev, W. A. Labrum commences the department called "Exploring the Bible." Many noted clergymen furnish sketches and outlines in the department of Homiletics. "A Threefold Cord," an outline Children's Sermon, by the Rev. John F. Dempster. "An Open-Air Sermon," by Rev. Garvin Kirkham, are suggestive. Among the contents we notice "Revivals: "Habitual, Unceasing," by Rev. Wm. Ross; "Old Testament Saints," by J. Elder Cumming, D.D.; "Notes and Illustrations," "Outline Addresses on the Golden Texts," Notes on the International Lessons" and "Great Bible Words," by Rev. Charles M. Hardy, B. A. Published by *Wilbur B. Ketcham, 2 Cooper Union, New York.* Single coy, 15 cts. $1.50 per year.

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—1 COR. 3: 11.

VOL. VIII. NO. 9. QUAKERTOWN, PA., JUNE 1893. WHOLE No. 93.

FOLLOWING AFAR OFF.

BY FANNIE PAVEY MACHARG.

"Peter followed Him afar off."

Weary, faint-hearted disciple, Living without hope or joy,
Held in the toils of the tempter, While fears and distresses annoy,
The life that should be full of sunshine, The life that few failures should mar,
Alas! can it be that, like Peter, You follow your Lord from afar?

Says He not, Come to me, heavy-laden; Ask what you will and receive;
My grace is sufficient to help you, If only your heart can believe;
I'll never forget nor forsake you, You never shall struggle alone,
Through each devious way now and ever, The Shepherd remembers his own!

Why not at once and for ever Cease from your dreary unrest,
Your hand to the pierced One clinging, Your cheek 'gainst that pitying breast,
So near the world comes not between you, So near that the flesh need not fail,
So near that the powers of darkness Against you shall never prevail?

Then nevermore doubting and dreading, Never despairing or lost,
No more at the mercy of fortune, Bewildered and tempest-tossed,
Your life shall grow richer and sweeter, Heaven's glory your pathway shall bar;
Living near Him, you'll wonder That ever you followed your Lord but afar.

BUILDING ONE'S LIFE ON GOD'S PLAN.

BY REV. F. B. MEYER, AT THE NORTHFIELD CONFERENCE.

You will find the text from which I am to start in Hebrews 8: 5, that marvelous chapter which is full of the new covenant. We have a quotation from instructions which were originally given to Moses when he was about to make the tabernacle. "See," God said to him, "that thou make all things according to the pattern that was showed thee in the mount;" and if you will kindly refer to it you will find that command was repeated four times in the Old Testament—Exodus 25: 9, 40; 26: 30; Numbers 8: 4.

Now, when that command is repeated four times in the Bible, you may be sure that it is very pertinent to the right order in the Christian life, and that we should construct the tabernacle or temple of our life after God's pattern and plan. Before a man attempts to build a house, he has plans drawn up by the architect; before a woman begins to cut out a dress from some stuff, she has produced in her mind or on a paper before her the pattern of that dress; and it would seem that the Almighty Himself, before He made everything, had a pattern or plan in His mind. Turn to Genesis 2: 5. Before there was an ocean made or a star, or a sun, there was a plan or pattern of it in the mind of the Creator.

And just as in the clear waters of a pool you will have reflection of the plants and trees and rocks that line it, so around us in the creation there is a reflection of the thoughts of the creative mind; so that when God took the actual and compared it with the ideal, He was able to find a perfect harmony. When a man is born into the world there is in the conception and thought of God an ideal pattern of what that man may become, a pattern of infinite love and infinite blessedness.

Turn now for a moment to Romans 8: 2, and note God's purpose. Now, we will not spend our days in regret. The life that is gone is like water spilled upon the ground; it cannot be gathered up. But if we are conscious of failure up to now, if we have yielded ourselves absolutely to the Son of God, whose moulding hands reach down from heaven to fashion men, there is not the least doubt but that if we can once get hold of the true principle of living, we may begin to build up from the wreck of the past and live on the plan and the pattern of God, which may yet reach up toward His perfect ideal. May God, by His Spirit, consummate this! Now, the first and most important thing is to seek God's pattern. When we start a building, we are disposed to call in a committee to get the plans of the architects. But Moses did not get his plan from the architect; he went up alone to the summit of the mountain, where, I suppose, there must have been a ledge of rock enclosed by a parapet of cloud in which God dwelt as in a pavilion, and there was set forth to Moses perfectly, by a model, the tabernacle which he was to erect. It was woven out of the light, out of the golden mist, out of the rainbow dews; it stood there a perfectly exquisite thing; not material, but spiritual, like one of those fairy visions that you see at sunset in the clouds; the curtains woven by no earthly hand, the cords twisted by no mortal touch, the stakes driven by no man's energy nor strength. There it stood, and Moses looked around and saw it in all its beauty, and then he came down to repeat it.

I do not think, beloved friends, that God ever takes us up into the mountain to show us the whole conception of our lives at once; but I have learned that God gives us His plan a bit at a time, and that as we do each bit by itself in His grace and by His strength, we are really achieving His purpose; and that we will do the whole by doing each part. We will build up a perfect model by carefully and faithfully fulfilling the details every day.

It is as if the mother and her child were working together upon some dress, and the mother cuts it out and gives a bit to the child and says: "Child, hem this! stitch this!" The child turns to the mother and says: "Why?" and the mother says: "I cannot tell you child; there is no time; but I want you to do it, and do it quickly and well;" and then the mother gives the child another piece and another piece, and then another piece, and the child all day is working away without any distinct conception of what the mother intends, but at the end of the day the mother takes this bit from the first hour, and this bit from the last hour, and these bits of work which were done at other times; and with her deft hand she weaves them all together to realize her perfect plan; and she says: "Child, that is what you and I have been working at all day!" I say, brothers and sisters, God puts into your lives a bit of weaving to do now, some work to do then, carved work to do presently; here to fashion a jewel, there to work in gold; or here to erect a brazen altar, there a golden one; and you and I do not realize what we are doing. But we have got to do moment by moment what He sets us to do, and the result will be that some day when we are entering glory, God will take us aside and He will show us the perfectly symmetrical whole which has been produced by doing each part faithfully and thoroughly, in the power of the Spirit.

When you get hold of God's plans you are sure of "stuff" enough to accomplish them. God will find all the "stuff" for His plan, but will not find enough for your own plans. Whenever you try to build outside of God's plans then you have to get your own material. If building on God's plan, then He will be responsible for the material. When man begins to deal with God then the word "impossible" is wiped out of his vocabulary. When you have got God's plans you have not only enough "stuff" for their accomplishment, but spirit enough to carry them out. By God's plan you are sure of God's power. Why does God allow us to be tempted? It is because when brought into difficulties we are obliged to look up to Him. I think God likes to put us in close places. He likes to force us into the storm because if we were not in the storm He would not get a chance to show His power by walking upon the waters.

THE HAPPY MAN'S PEDIGREE.

The Happy Man was born in the City of Regeneration, in the Parish of Repentance unto Life. He was educated at the School of Obedience, and lives now in Perseverance. He works at the Trade of Diligence, notwithstanding he has a large Estate in the county of Christian Contentment; and many times does Jobs of Self-denial. He wears the plain Garment of Humility, and has a better suit to put on when he goes to Court, called the Robe of Christ's Righteousness. He often walks in the Valley of Self Abasement, and sometimes climbs the Mountain of Spiritual Mindedness. He breakfasts every morning on Spiritual Prayer, and sups every evening upon the same. He has meat to eat the World knows not of: and his Drink is the sincere Milk of the Word. Thus, happy he lives and happy he dies. Happy is he who has Gospel Submission in his Will, due Order in his Affections, sound Peace in his Conscience, sanctifying Grace in his Soul, real Divinity in his Breast, true Humility in his Heart, the Redeemer's Yoke on his Neck, a vain World under his Feet, and a Crown of Glory on his head. Happy is the lot of such a Man; in order to attain which pray earnestly, believe firmly, wait patiently, work abundantly, live holy, die daily, watch your heart, guide your senses, redeem your time, love Christ, and long for Glory: JOHN S. BUSSING.

EASTERN DISTRICT CONFERENCE PROCEEDINGS.

The 89th meeting of the Eastern District Conference took place on Tuesday, May 2nd, 1893, in the Hereford church at Bally, Berks county, Pa. The forenoon session was occupied with religious services led by the Brethren Solomon Ott and A. B. Shelly, the latter preaching a very practical and impressive sermon on the text Isa. 60: 17.

The afternoon session was called to order promptly at the hour appointed by the chairman Bro. J. S. Moyer. The proceedings were opened with singing, reading of 1 Pet. 5: 1–11 and prayer. The different congregations in the District were represented by the following ministers and deacons: J. H. Oberholtzer, A. B. Shelly, Solomon Ott, A. H. Gottshall, N. B. Grubb, J. S. Moyer, A. M. Fretz, W. S. Gottshall, A. S. Shelly, H. G. Allebach, Moses Gottshall, Gerson Bowman, Aaron Rickert, James Funk, J. O. Schimmel, Henry N. Shelly and Joseph B. Bechtel. Bro. J. B. Baer was recognized as a member of the conference. The recently organized congregation at Souderton was received into the conference and Bro. Abraham Detweiler recognized as a delegate from that congregation. Bro. John Ehst of the Old Mennonite church being present was invited to participate in the deliberations.

After the reading and adoption of the minutes of the preceding meeting, the conference proceeded to elect the officers for the ensuing year. It was decided to elect but one secretary who might call some one to his assistance in writing out the minutes for publication. The election resulted as follows: President, Allen M. Fretz; Secretary, W. S. Gottshall.

The reports of the congregations were called for and referred to a committee composed of J. S. Moyer, A. B. Shelly and H. G. Allebach.

The special committee appointed to devise ways and means to assist young men in preparing for the ministry, reported that the instructions of conference had been carried out and a membership secured in Bethel College. The certificate was given into the care of the secretary and he was authorized to represent the conference in the exercise of the rights secured by the membership. The committee was continued. Persons having subscribed or contributed smaller amounts to Bethel College are requested to unite with the committee in putting the amounts together in order to secure scholarships in the college. The committee is composed of the Brethren N. B. Grubb, James B. Funk and Allen M. Fretz.

The committee on incorporation presented a form of charter drawn up with a petition to the court of Bucks county. After some discussion the report was laid on the table to be taken up later in meeting.

The committee on formulating a plan for the collection of a fund to aid superannuated ministers, reported progress and was continued.

The following resolution was presented and after some remarks unanimously adopted: *Resolved* that the committee elected a year ago to provide for the care of indigent and homeless persons among us, be requested to take in hand the case of Jacob Egly and provide for him in such a way as under the circumstances may be practicable and proper. In this work we recommend to the committee the proffered cooperation of Mr. Egly's brother.

Objection being made to the use of the word "immaculate," in our catechism where our Savior's mother is designated as "the immaculate virgin Mary," it was decided after considerable discussion that the word, being at best a gratuitous addition to the Bible designation of Mary, should be cancelled and omitted from the next edition of the catechism.

Bro. H. G. Allebach of the committee on congregational reports gave a sumary of the reports handed in. The following statistics were brought out: Total membership, 1487; additions during the year, 78; losses, 39; membership of the Sunday-schools, 1179; number admitted into the congregations from the Sunday-schools, 48; contributed for congregational purposes, $4576.48; for Sunday-school purposes, 816.36; for our Indian Mission, 846.65; for Home Mission work, 669.45; for benevolent purposes, 205.60; total contributions, 7114.54.

In order to facilitate the gathering of full and correct statistical reports the secretary was directed to send to the pastor of every congregation a report blank about the first of the year. The pastors shall see to it that the blanks are properly filled out and returned promptly to the secretary, who shall then have a tabulated statement ready to present to the conference in May.

The Home Mission and Church Extension Committee reported as follows:

(*a*) The new church at Souderton is completed and will be dedicated on Sunday, May 21st. The congregation is organized and is now under the pastoral charge of Bro. Allen M. Fretz.

(*b*) At Germantown the following arrangement has been entered into with Bro. Pfautz who has for several years been conducting services there: Bro. Pfantz shall have the use of the church for three years to hold religious meetings as he may desire, excepting, however, one Sunday in each month which is reserved for the use of our ministers whenever we desire to claim it, and provided further that we have a right to the church at any time in case of funerals and to hold communion. Provided also that Bro. Pfantz shall not organize another congregation in the church. For the use of the church thus granted, Bro. Pfantz agrees to make, at his own expense, certain necessary repairs at the building, putting it in good condition.

The report of the committee was accepted and adopted.

The consideration of the report of the committee on incorporation was taken up again. The report was adopted and the committee instructed to proceed with the securing of the charter as proposed.

Bro. W. S. Gottshall reported the separation of the Deep Run congregation from the Schwenksville charge. The conference expressed its approval of this change and recognized the two congregations of Deep Run and Souderton as constituting a new charge.

The afternoon session was closed with prayer led by J. B. Baer.

Conference convened again in the evening at 7.30: This session was devoted almost entirely to the consideration of our Indian Mission, especially the work at Cantonment. In order that the conference and the individual members and congregations might give a more intelligent answer to the question of the Mission Board in regard to the rebuilding of the Cantonment school house, Bro. A. B. Shelly, Secretary of the Board, was asked to explain in detail as far as possible the situation as it is. His talk was received with evident interest. It gave to most of those present, new light on the past history of our work, a better understanding of the present situation, and a clearer prospect into the probable future. At the close of his remarks the following resolution was adopted:

Resolved, that we give it as our decided conviction that our mission work among the Indians would gain much in real blessed effectiveness by a complete separation of the same from all industrial speculations, and we believe that the direct gospel work among the Indians should be made the primary object of importance and attention, with the work of educating the children as a necessary auxiliary.

It was decided to hold the next conference in the Upper Milford church on Thursday, September 21st, 1893. N. B. Grubb and Allen M. Fretz were appointed to lead the conference service.

The chairman appointed the following business committee for the next year: J. S. Moyer, A. S. Shelly and Moses Gottshall.

Resolved that the selection of delegates to the General Conference at Bluffton, Ohio, next October, be left to the congregations, with the request that the selections be made before September 1st and reported to the conference.

Bro. N. B. Grubb was authorized to represent the conference in the matter of securing reduced railroad fare to the conference at Bluffton, Ohio.

A vote of gratitude was extended to the members of the Hereford congregation for their friendly hospitality, shown to the visitors.

The aged brother J. H. Oberholtzer led in a fervent prayer and the President closed the conference with the benediction. May the Lord add His blessing!

A. M. FRETZ, *President.*
W. S. GOTTSHALL, *Secretary.*
A. S. SHELLY, *Ass't. Secretary.*

MINISTERIAL CONFERENCE.

Report of the Ministerial Conference of the Eastern District, held in the Hereford Mennonite Church, Bally, Berks county, Pa., Monday, May 1st, 1893.

The opening devotional exercises were conducted by W. S. Gottshall by singing hymn 589. Reading Eph. 4: 1–21, and prayer. A. S. Shelly then took the chair and W. S. Gottshall was elected Secretary. Owing to the absence of those Brethren whose names appeared first on programme and expecting them to arrive at any moment, a short business meeting was held.

Bro. A. B. Shelly, who was elected a committee to propose a plan of study for young men who want to prepare for the ministry, reported that the task seems almost too great for him alone and desires to have the assistance of some of the other brethren. Accordingly the committee was amended by adding A. S. Shelly, W. S. Gottshall, and J. B. Baer.

Resolved, to advise the programme committee of this Conference to arrange the programme in the future in good time at least a month previous to the meeting of Conference and sent it to the brethren who are to discuss the subjects.

By this time Bro. A. M. Fretz had arrived and opened the

1st. Topic.—The Pastors work of creating and promoting interest in Bible study among his members.—Since this article will appear in the MENNONITE at some future time, we will not give a synopsis of it here, but will warn the readers to look out for it and be sure to read it.

The forenoon session closed with hymn 590.

The afternoon session was opened with hymn 591 and prayer by A. M. Fretz.

Resolved to have all the topics opened before beginning the discussions. Accordingly, in the absence of Bro. J. S. Moyer, who was to open the second topic, Bro. N. B. Grubb opened the third topic.—Prayer meetings, their value and how to conduct them—The topic presupposes that the Bible advocates them. The purpose should be for mutual edification. It should be held in the church, and be led by lay members mostly, the pastor should lead only occasionally. Here the pastor learns the spiritual condition of his members, and learns their need, they are needed as a means to grow in grace. The prayer should be short, and not always the same prayer over. Speak loud but not boisterous. It is good to join in silent prayer on solemn occasions for a few minutes. Pray for a constant revival, there should be no discussions of any kind, no criticisms and much singing of familiar hymns that contain Gospel, have a good supply of hymns to select from, the singing should be hearty, and the topic should be well prepared. Speak about the prayer meetings in your pastoral visits; get them to regard this meeting as important as a business engagement. Bring the children along, and let no company detain you; come with the spirit of prayer; take a front seat. To change it into a Bible reading may sometimes be proper.

Bro. J. S. Moyer having arrived, he opened the second topic.—A practical exegesis of Rom. 14: 5; Gal. 4: 10–11, and Col. 2: 16.—These days, months or Sabbath days, feasts, &c., have reference to the Jewish Holidays, which were commanded in the law and ordained by the fathers. The man who observed them was regarded pious. The Pharisees observed them with erroneus severity. The question with which we have to do is what position the Christian Sunday takes in the teaching of the Apostle that, "All days are alike." As a key to understand this question we will refer to the words of Christ when he speaks with reference to the Jewish Sabbath, Mark. 2: 27-28: "The Sabbath was made for man and not man for the Sabbath, therefore the Son of man is Lord also of the Sabbath." The person who observes the Sabbath does not benefit God but himself, and the person who does not observe it, does not injure God but himself. It should be a day of rest for body and spirit, on which we are reminded of the promises of Christ, Matt. 11: 28, and the rest which awaiteth the people of God. Whether it was observed by the Patriarchs we do not know, but God gave it in the Ten Commandments on Mount Sinai to regulate the children of Israel with. In order to know how the Jewish Sabbath should have been observed, we take the example of Christ, who has observed it right in word and deed. We are no more under the Law but under Grace, and since the Sunday is the most suitable day to do good, we ought to keep it, otherwise we might observe any other day, as we have no command. Of the first church at Jerusalem we read that "they continued daily with one accord in the temple, &c." All days were alike, and so will it be when we arrive at the time of the Eternal Sabbath of rest. But since man has to labor for his temporal sustenance this custom could not be carried on but it was necessary to appoint a specified time for personal and mutual edification, and no better arrangement can be made than the one observed by God in the creation, viz: one day in seven. On this day Christ arose from the dead and appeared to his disciples, giving them a practical advice to hallow this day. The pouring out of the Holy Spirit on Pentecost and many other incidents in the Scripture also indicate the design of God. Later this day was recognized by the Christians as a day of rest and preaching of the Gospel, and the blessing we receive in it will be in proportion to the good we do for ourselves and those around us. By a non-observance of the same we sin 1. Against God, who first hallowed the seventh day. 2. Against Christ, whose example we would not follow but aid the Devil directly or indirectly. 3. Against the government which has established this day as a day of rest. 4. Against our fellowmen by giving them a bad example. 5. Against ourselves in robbing us of its blessings. 6. Sometimes against our cattle by not giving them the needed rest.

A. B. Shelly on opening the discussion on the first topic said:—God's word is the source of all edification. Our members are not so familiar with the Bible as they should be. It should be the preacher's object to awaken an interest in the upbuilding of God's kingdom among his members, then usually they become Bible students. We should have a system. Young People's organizations are a good means. So are prayer meetings and Bible classes organized independent of the Sunday school. The preacher should labor to elevate the Sunday school to a closer study of the Bible.

Bro. A. H. Gottshall was excused from opening the second topic on account of feeling unwell. Both topics were extensively discussed.

Resolved, to request the Editor of the *Bundes-Bote* to publish the papers read by the brethren Moyer, Fretz and Grubb.

Brother J. B. Baer opened the third topic:—It is no question to have prayer meetings but it is a real thing, and they bring a great blessing when conducted right. A prayer meeting was held in that upper chamber on the day of Pentecost and at the place of prayer, Acts 16. Such meetings can be held in country and town especially on winter evenings. They are necessary to prepare for services. They are a blessing to those who take part and to those for whom they pray. A good way is to have earnest, devout members, pray before service for a blessing on the service, as is done in Spurgeon's Tabernacle.

An interesting discussion followed, and quite a number of referred questions were handed in.

It was decided to have the next Conference at the same place where the District Conference meets, and one day previous.

Conference closed with prayer by J. S. Moyer.

W. S. GOTTSHALL, *Secretary.* A. S. SHELLY, *President.*

THE DUTY OF THE CHURCHES.

The great thing now is for the churches to be made to understand the special kind of work their Indian schools are doing, or should be doing, and the necessity of this educational work for the christianization of this heathen people. And that this work can never be done by the government schools but that the development and success of the government school system requires still more of the leaven of Christian education in the community, and a still higher degree of training for our native Christian teachers. We need have no great fears about getting pupils for mission schools. Santee has been obliged to turn a large number away this year. Government restrictions upon the younger pupils may temporarily interfere with our work in the lower schools. But this cannot be for very long. The main thing then is the conviction that we, as Christian people, have a special educational work to do among the Indians, and that consequently we should at once plan for carrying it on intelligently, broadly, and efficiently.—*The Word Carrier.*

THE REST OF GOD'S PRESENCE.

By FRANKLIN B. DWIGHT.

"My presence shall go with thee, and I will give thee rest"
Rejoicing in this promise, the Church of old was blest.
The Lord of Hosts is with them to guard them and defend,
The rest that yet remaineth shall crown their journey's end.

The wilderness is dreary, the way is hard and long,
But still they hear their Leader's voice, "Quit you like men, be strong."
For lo, the cloudy pillar by day doth yet appear,
And in the night there's flaming light and "glory in the rear."

Though foes may rise in conflict against the mighty host,
The Lord Jehovah reigneth, their battle is not lost.
"Stand still and see salvation, the Lord for you shall fight;"
His people yet shall triumph, He battles for the right.

And on through all the ages the Church of God shall cry,
"Fulfil Thy promise, gracious Lord, and bring Thy presence nigh,
For if Thou art not with us, we strive and toil in vain;
But if Thou art, let fear depart, for all our loss is gain."

The Church is one forever. The pillar yet shines bright,
And God fulfils His promise through all the dreary night.
No outward form is with us, no sound to outward ear,
And yet we feel His presence, we know that God is near.

Our pillar is God's Spirit, that shines within the heart;
His voice we hear, in accents clear, new courage to impart.
And so we go rejoicing, we too are surely blest,
Our prayer is heard, we trust His Word, and in His presence rest.

New York, 1892. *Selected.*

THE USE OF WHAT WE HAVE.

"Sometimes when we pray for more faith, from a desire to have perplexities removed or to obtain courage in the midst of trying duties, if we probed down deep into the heart's recesses we should find that it is not more faith that we really desire so much as a removal of the thing which makes such large demands upon us. The grace of setting at our task, and obediently and dutifully endeavoring to accomplish it, would be likely to flood in light and joy upon our inner vision, and disclose to us that what had been lacking was not so much faith's means of vision as energy to clear away the obstructions that impeded vision of any sort. Prayer for faith dare never be made the screen for indolence or lack of readiness to obey. He that *doeth* His will is sure ere long to be admitted to a degree of knowledge and vision denied him until an honest attempt at the doing has been made. Sight, not faith, was in truth the secret desire of the heart, and when we make use of the measure of faith that we have, but not until we have made use of it, sight of some sort is as a rule mercifully vouchsafed us. We then see that the thing from which we shrank was really for our good; beforehand, it should have been ours to take it for granted that it was good because it was God-sent"—*The Moravian.*

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite conference.

A. B. SHELLY, ALLEN M. FRETZ, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., JUNE, 1893.

All articles and contributions for the columns of the MENNONITE should be sent to one of the editors according to the department for which they are intended. You are apt to cause delay in the publication of your contribution and you give unnecessary trouble and annoyance to the publisher by sending matters to him. All general articles, reports, church news items and correspondences should be addressed to A. S. Shelly, Bally, Berks county, Pa.

The contribution box of the MENNONITE is painfully empty. With the hope of inducing some of our friends to come to our aid we make the following offer: Any person writing an article for our columns and mailing the same to us during the month of June may name one person not at the time a reader of the MENNONITE to whom he or she desires the MENNONITE sent for one year, and it will be so sent free of charge. Here is an opportunity to do a three-fold good—to yourself in writing, to the present readers, and the person to whom the paper is thus sent.

In the case of the Presbyterians against Prof. Charles A. Briggs which is now on trial in the General Assembly in Washington, our sympathies are all with the prosecution. Prof. Briggs is an outspoken representative of the German so-called Higher criticism the ultimate logical outcome of which if accepted must be to cast to the winds all faith in the Word of God. It is not a question of forcing any particular belief on Dr. Briggs or on onyone else, but a question of the right to teach in the name of the church that which goes to undermine the foundation of its faith.

Tens of thousands of Christians all over the land are eagerly watching the outcome of the vaccillating policy of the World's Fair managers on the question of Sunday opening. And the managers on their part no doubt would give a good deal to know what these Christians will do in case the Fair is opened on Sundays. It seems they fear a widespread boycott of the Fair and we think not without good reason. It is quite evident that the commissioners themselves have no conscience in the matter or they would long ago have set the public mind at rest on the subject. If after all, in the face of the earnest protest of the Christian people of the country and in disobedience of the mandate of congress the highest authority in the land, the Fair is made a Sabbath desecrating institution, it deserves to be shunned, as it no doubt will be by thousands of earnest Christians. But where is the difference between a Sunday Fair and a Sunday Newspaper. In principle they are the same and in soul ruining effects the latter is even by far more dangerous. Let Christians be consistent and oppose everything that bids defiance to God's laws.

The simple meaning of Christian Endeavor is the consecration of one's powers to the service of Christ and is well expressed in this sentence of the pledge; "I will strive to do whatever he [Christ] would have me do." It is evident from this that every *true* Christian belongs to the list of Endeavorers whether he is a member of the Endeavor Society or not. The society was organized and is maintained, wherever the true spirit exists, not as something additional to the church but as a part of its legitimate activity. It is in fact to be nothing more nor less than Christ's children earnestly at work in his established church.

CHURCH NEWS ITEMS.

The congregation at Hillsboro, Kansas, recently elected Bro. Heinrich Bartel to the office of minister.

The annual children's service will be held by the Upper Milford congregation and Sunday-school on Sunday, June 11th, at 2 o'clock p. m.

The Brethren at Mennoville, Oklahoma Territory, are building a church and have about completed it. Quite a number of Mennonites have settled there.

The Brethren James Sprunger and Amos Reusser are teaching a German school at Berne, Ind., under the auspices and patronage of the Mennonite congregation there.

The congregation at Stevensville, Ontario, will celebrate the Lord's Supper on Sunday, June 11th. A number of young people who have made application for admission to the church, will be baptized on Saturday the 10th.

According to our latest correspondence from Wadsworth, Ohio, the Sunday-school there now numbers over one hundred, and a Young People's Society is in prospect. See how the Lord is blessing earnest efforts in His cause.

At Wisner, Cuming county, Nebraska, the Brethren and Sisters have organized themselves into a congregation and have built a small church, where they hold meetings every Sabbath though as yet without a regular minister.

Bro. Jacob Stucky, a well-known and beloved minister of the Hoffnungsfeld congregation at Moundridge, Kansas, died on April 25th. Deceased was a native of the Mennonite Settlements in South Russia having been born in 1824. He was chosen to the office of minister in 1851 and eleven years later to that of elder or bishop. In 1874 he emigrated with his congregation to America in order to escape from the impression of his people into the Russian army. The burial services on April 27th, were conducted by a number of his Brother ministers, —Jacob Toews, Wm. Galle, Jacob Buller, D. Gaeddert and Valentine Krehbiel.

The annual Sunday school convention of the Kansas congregations will be held in the Zions congregation, Butler county, on June 12th. The subjects to be discussed are as follows: 1. The teacher's responsibility for the soul of his pupil. 2. Is there a need in our congregations for a Mennonite song book and would the use of such a book enhance the singing in our schools? 3. Would not a children's service with the congregation be preferable to the regular quarterly review? 4. A preview of the lessons for the ensuing quarter. 5. How can we in the Sunday-school counteract the evil influences to which the children are exposed in their homes and day schools without estranging them from their homes and schools? 6. Enthusiasm in the Sunday-school, how and to what extent should it be sought for and fostered. 7. How can we get the pupils to study their lessons at home?

SPECIAL SERVICES AT CANTON, OHIO.

We were much rejoiced when in answer to our call Bro. and Sister J. B. Baer came into our midst on Tuesday, May 9th. Services were held on Wednesday forenoon and evening. On Thursday morning the congregation assembled again. It was a delightful day, all nature seemed awake to sing the praises of the Creator. In connection with the service seven young persons were received into the church through baptism. How blessed it is for those yet in the spring time of life to consecrate their lives to their Savior! May the Lord bless them and give them grace to prove faithful. In remembrance of our Lord's death we had communion services in which a majority of the members participated. All these services were a special means of grace unto us. We feel grateful to God for these blessings. In the evening Bro. and Sister Baer departed to pursue their westward journey. God's blessing be with them.

CHRISTIAN ENDEAVOR NOTES FROM PHILADELPHIA.

Our society now numbers fifty-seven. At our business meeting, held April 25th, two active and one associate members were added to the number.

At this same business meeting an amendment was made to our Constitution and By-Laws, providing for the appointment by the President of every member upon some committee, until the next election of officers, when, instead of a fixed number of members elected to each committee, the number will be indefinite, in order that every member may have something to do. The opinion of your correspondent is heartily in unison with this plan.

The same evening the Mission committee carried on a discussion of mission work in the neighborhood, and brought out some valuable working hints.

Our pastor, Rev. N. B. Grubb, was elected our delegate to the General Y. P. S. C. E. convention, to be held in Montreal in July.

On Thursday evening, April 20th, a C. E. social was held at the residence of Harvey Shelly, No. 2639 N. 12th street. In spite of the disagreeable weather, upwards of ninety persons were present, who enjoyed themselves in an orderly Christian manner. About fifteen dollars were realized, the proceeds of which will be devoted to the uses of our society.

The general secretary of the Young People's Alliance Reading Room opened in March, and in the establishment of which our society took an active part, told me not long ago that the class of people intended to be reached—the socially, degraded classes, and those outside the pale of church influence—were among the most regular patronizers of the Room. This is gratifying news, and news that encourages a greater effort in this kind of missionary work. It certainly pays to be practical in our Christianity.

H. G. ALLEBACH,
Cor. Sec. Phila. S. C. E.

DEDICATION OE SOUDERTON CHURCH.

This new church which was finished in January and in which services were held since, was formally dedicated to the worship of God on Whitsutide, May 21st, 22nd, with appropriate and impressive services. The series of services were opened on Saturday evening, by Bro. W. S. Gottshall preaching in the English language from 1 John 3: 1. The choir of the Schwenksville church was present in a body, and led the congregational singing besides rendering several excellent selections of music. We were from the very outset greeted with a full house, and much interest on the part of the audience, and the favor and blessing of the Lord, which manifestedly increased during the services. Early on Sunday morning the people began to gather from all parts so that by the hour for opening the beautiful church was well filled. Bro. A. B. Shelly preached the dedicatory sermon from Ps. 84: 10, 11. Bro. N. B. Grubb offered the dedicatory prayer and with great solemnity performed the solemn rite of consecration and setting apart the edifice to the sole and exclusive use of the worship of God and what pertains to his glory. At 2 p. m. a children's meeting was held. Addresses were given, like appropriate to adults and children by C. H. Moyer, H. G. Allebach and W. S. Gottshall. The addresses were alternated with singing by the Sunday-school. At 3 p. m. Bro. H. F. Seipel of the Reformed chnrch, preached from the words, "Except the Lord build the house, they labor in vain that build it," Ps. 127: 1. At 7 p. m. the young people of the town gathered with those who came from a distance, in the capacity of a Y. P. C. E. meeting. The meeting was led by J. B. Bechtel president of the Philadelphia society of which quite a large delegation was present, as well as from Hereford and Schwenksville. The meeting was interesting, edifying and encouraging. A favorable impression was made upon all present, even upon such who may have with suspicion for the first time attended a Y. P. C. E. meeting. We propose ere long to be enabled to report the organization of a society here. N. B. Grubb preached the sermon for the evening to a closely packed house from Ezra 6: 16, what helped to swell the audiences, increase the interest and animate the services of the day was the fact that a delegation of about one hundred, including the choir had come from the Philadelphia church. The P. & R. R. R. also favored our services in dispatching a special train to take them home at 9.30 p m. The choir rendered excellent music during the services. A notable feature of the children's meeting was a song by the Godshall sisters of Philadelphia. On Monday morning Bro. J. S. Moyer preached an impressive pentecost sermon from Acts 1: 8. In the afternoon a mission festival was held consisting of brief and practical addresses by A. B. Shelly, on *"What is mission work, and the necessity of it?"* N. B. Grubb giving statistics, and drawing a comparison between what is spent for self gratification and mission work. W. S. Gottshall on, *"What is necessary for effective mission work?"* H. G. Appenzeller on *"Experiences in mission work."* Jacob Kehm on *"Reflex influences etc. of mission work."* The addresses were alternated with singing of mission hymns. In the evening H. G. Appenzeller, missionary to Corea, at present temporarily residing in Lancaster, whose childhood days and early manhood was spent in this vicinity, preached a soul-inspiring sermon from Acts 8: 35. The singing of the day was under the leadership of Jacob Geissinger, organist and leader of singing in the Schwenksville church.

In reflecting over these few past days of services in this new field and new church, we must truly bow in humility and confess that the Lord has blessed us beyond our most sanguine expectations. Pleasant weather, good audiences, and good order, and liberal gifts to aid his cause, and oh, besides these rich spiritual blessings were constantly poured down upon his servants and children. And we feel like lifting our hearts in praise and prayer and say, oh, Lord, Jehovah, the work is thine indeed, do thou continue to bless it, and us in the same, and guide thy humble servants, so that they may ever have attention to thy guiding eye, hold fast to thy directing counsel and be led by thine powerful hand. May many be led up with humility but joy to this *Zion* below, and eventually to the *Zion* above.

ALLEN M. FRETZ, Pastor.

Souderton, May 25th, 1893.

FROM HEREFORD.

We have passed through a season of refreshing from the Lord which will ever be held in grateful rememberance. Beginning with a series of Gospel meetings during the last week in April followed by the reception of eleven young people into the church, the celebration of the memorial of Christ's sacrificial death and continued in the ministerial and District conference with the accompanying mission and conference services we had a prolonged feast of good things causing our hearts to rejoice in the Lord. Next to God, we feel very grateful to the brethren who have ministered unto us so abundantly out of the rich treasures of God's Word.

We were glad to have Bro. J. B. Baer with us for two evenings previous to communion and Bro. N. B. Grubb on Saturday and Sunday, and we trust that the earnest words addressed to us all and the young people in particular will not remain without good fruits in our lives. As for the conference time, those who could attend the meetings will no doubt all join in the regret that we can not have such occasions more frequently, than the regular rotation brings them to us. But we can not always be up on these mounts of exaltation. The greater part of our time must needs be spent down in the vales at work for the Master saving souls for His kingdom till at last we shall come rejoicing bringing in the sheaves.

The Supreme Court of Illinois, before which the church controversy of the Evangelical Association was brought, decided that the General Conference held at Indianapolis was the General Conference of the Evangelical Association and that the yearly conferences connected therewith are the only yearly conferences of said church. This decision settles the question in regard to the church property of the Evangelical Association in the state of Illinois, of which the so called "Esherites" are to be the sole possessors. Decisions on the subject are pending before the Supreme Courts of a number of other states, and it is to be hoped that these vexed proceedings which have caused so much trouble and animosity in the above named church for a number of years may now soon be brought to a close.

The light to shine farthest away should be the brightest at home.

GENERAL CHURCH INTELLIGENCE.

The editors of the Omaha *Advocate* have received a communication adorned with skull and cross-bones, threatening the life of the editors if they do not cease the publication of articles on Romanism.

A new sect called the "Evening Lights" has made its appearance in Trego county, Kansas. Its members, who number about one hundred, believe in miracles. They do not claim that any miracles have been performed thus far, but they believe the power which was given to the apostles will be given, under certain conditions, to Christ's devoted followers.

It is predicted from the votes that have been taken in the presbyteries that the revision of the confession of faith is likely to be defeated in the Presbyterian church. Those who are opposed to any revision, and those who advocate letting the confession alone and adopting a shorter creed, as supplementary or explanatory, have joined forces, and hence revision will be defeated.

Dwight L. Moody, with Ira D. Sankey and Major D. W. Whittle, a few Sundays ago opened their six-months' evangelistic campaign, by services at the Chicago Avenue and First Congregational churches. The meetings attracted immense crowds, and the interest is likely to increase, as branch services are to be established in all divisions of the city. The results of this Christian campaign must surely be beneficial in the sin-cursed city of Chicago.

Bishop Ninde, at the recent anniversary of the Freedmen's Aid and Southern Education Society, speaking in admiring praise of his Kansas home, told of a Sunday-school mass meeting where eleven hundred children were assembled. All who had ever seen a saloon were asked to hold up their hands. Out of the multitude, only about a dozen had ever seen one; and they were either newcomers into the State, or had been taken on a visit to Kansas City, Mo.

The Fifth Universal Peace Congress, to be held under the auspices of the World's Congress Auxiliary of the World's Columbian Exposition, will be held in the Permanent Memorial Art Palace, Chicago, beginning on the 14th of August and continuing one week. About ten sessions in all will be held. The closing session of the congress will be a Sunday morning service in the Art Palace, in which the religious and moral aspects of the peace movement will be considered.

The *Wheaton* (Ill.) *College Record* says: "After the death of young Rust, who was killed by the D. K. E. at Yale a year ago, that society, we are informed, promised the faculty that they would hereafter abstain from initiations and simply impose an obligation. It is reported that this promise on their part is already broken and that they are initiating in the old, idiotic, brutal fashion. If they are not doing it now, they will certainly do it by and by, if they are permitted to continue in existence. It used to be said by heartless people that the only good Indian was a dead Indian. This we do not at all believe, but we are perfectly satisfied that the only good secret society is a dead secret society. And although to the eye of unbelief these organizations seem now, in some respects, stronger than ever heretofore, those who believe in God and in the triumph of his truth wait with perfect assurance that in the end all these sources of evil will be abolished, and the example of our Lord and Saviour Jesus Christ, who said nothing in secret, prevail throughout the whole world.

MISSION DEPARTMENT.

A MEETING OF OUR MISSIONBOARD.

A meeting of our Mission Board was held at Alexanderwohl, Kansas, frym April 27th, to May 2nd. All the members of the Board were present, except the brethren A. B. Shelly and J. S. Moyer, who on account of the great distance, and owing to the fact that the Eastern Conference was held at the same time, could not attend. Their places were however supplied by the brethren J. S. Hirschler and W. J. Ewert from Hillsboro, Kansas, respectively. The subjects which principally engaged the attention of the Board at this meeting were the burnt missionhouse at Cantonment, our mission at Darlington and the projected mission amongst the Moquis in Arizona.

Upon the recommendation of a commission consisting of the brethern Gustav Harder and C. H. A. van der Smissen, who previous to this meeting had visited our different mission stations and had made a thorough investigation into the matter, the Board unanimously resolved to rebuild the missionhouse at Cantonment, on the foundation walls yet standing and which the commission reported to be in a good condition.

The house is to be built of wood, two story high, with a tin roof, and is to afford room for about 40 pupils. The building of it is to be commenced as soon as our churches have expressed their willingness to supply the necessary building funds, amounting in the aggregate to from $4000 to $5000. Of this amount upward of $1000 is already secured, and the Board trusts that the whole amount necessary will be furnished without delay, so that the building can be begun at once and be so far finished by September that our school can then be opened again.

At a council held by the above named commission with the Indians. these expressed their earnest desire that the missionhouse should be built again, promising to fill the school with children after it is built. On account of the scattered and unsettled condition of the Indians they prefer a boarding school to a day school for their children.

Some of our missionworkers, who after the missionhouse at Cantonment was destroyed, at first thought it were better not to build a boardingschool again, now, after seeing how the children are out in the camp where nothing can be done for them, also advised our board to build again. Even some of the government officials urged them to build, saying that the government would not for the present build a school at Cantonment and that the report circulated that the Indians would be removed from this their reservation was simply rediculous.

It was upon these reports and earnest requests that the Board unanimously decided to build again. The brethern G. Harder, P. Balzer and W. J. Ewert are to constitute the building committee, with the privelege of employing Bro. J. S. Krehbiel to superintend the building.

It was further dedided, that brother and sister A. S. Voth are to move to Darlington, where brother Voth is to do mission work among the Indians in the vicinity and at the same time see what may be done in order to again obtain children for our school there. The brethren Horsch and Weiss are to assist in the building at Cantonment. Missionary H. R. Voth and wife are to go to Arizona and begin a mission among the Moquis.

C. H. A. van der Smissen, who acted as secretary of the meeting, was requested to write an article for the *Bundes-Bote* stating the reasons for rebuilding the missionhouse. This article is published in the *Bundes-Bote* of May 11th and contains a clear and convincing statement of the facts as they exist and of the necessity of having Boarding schools connected with our mission.

CANTONMENT.

What will become of Cantonment? Will our Missionhouse be built again? These and similar questions are, and have been, frequently asked since the burning of our Missionhouse at Cantonment.

From the above extract taken from the report of the meeting of our Missionboard held at Alexanderwohl, Kansas, the reader sees, that it is the object of our Board to build again *as soon as the congregations have manifected a willingness to furnish the necessary means.* That these will be forthcoming the board does not doubt. That under the conditious in which the Indians of our charge are,—schools in connection with our mission, are a necessity, must be obvious to all who are acquainted with these conditions. And that boarding schools, in which the children have their home and are kept under Christiau influences all the time, are much better calculated to educate these children towards Christianity and to make deeper and more lasting impressions upon them, than this can be done in day-schools, where they are under the influence of their teachers for only a few hours during the day time, and for which it will be difficult to procure a regular attendance at that, must also be evident to every thinkiug person. It is from this view that our Missionboard has unanimously resolved not only to rebuild our Missionhouse at Cantonment, but also, if possible, to again procure children for our school at Darlington.

All our Board is waiting for now, is to hear from the churches that they are willing to assist in carrying out the plan laid down by the board. Several churches in the West and Northwest have already moved in the matter and, even before the decision for building was reached by the board, have offered laudable sums of money for this purpose. They have thereby set a praiseworthy example, and we trust this their example will be followed in a still more liberal way by others, and that it will not be long before the Missionboard can order the work of rebuilding to be begun.

Our Eastern churches should certainly not be lacking in energy and be behind others in furnishing their quota towards bearing the necessary expense of the building. Our mission is a common cause. There is nothing local connected with it. We who are thousands of miles away from our missionfield have, and should manifest, the same amount of interest in our mission as those do who are living iu comparative vicinity to it. The object is not to give and create local benefits, but to rescue and save the poor, downtrodden, degraded Indians from their miserable, benighted and lost condition, and by the grace of God to elevate them to the plane of Christian manhood and womanhood. In this all can, and all *should* work together, mutually assisting each other in bearing the burden connected therewith.

Dear reader, how much from that with which the Lord has so bountifully blest you, will you give in helping to build a new Missionhouse at Cantonment? Whether this Missionhouse will be built or not, depends in part upon *your* willingness or unwillingness to help along in building it. Shall the undertaking fail on account of your unwillingness to assist iu carrying it out? We trust not.

A TRUE STORY.

A little girl in England requested her parents to give her two New Testaments Being asked why she wanted two copies she answered, one she would keep for herself and the other one she would present to the mission. Her request was granted and the two copies given her. In the one which she selected for the mission she wrote: "A little girl who loves the Lord Jesus heartily desires that the one who reads this may also learn to love and believe in Him." This New Testament found its way to a mission station in the interior of India. A woman who could read but not write came in possession of it. As she earnestly desired to learn to write her attention was from the beginning drawn to the writing on the front leaf. The bold, large letters attracted her constant attention and again and again she tried to copy them. By and by she learned to know the meaning of the writing she was trying to copy, and the question arose in her mind, "should these words be written for me?" She now began earnestly to read the New Testament and soon her eyes were opened and she learned to know and to love her Saviour.

Years went on. The little girl had grown up and became a young woman, hardly thinking anymore of the New Testament which she had given to the mission. But with her years the love for missions had grown within her, and her hearts desire was to go and serve the Lord among the heathen. She was accepted by a Missionary Society and sent to a distant mission station in India. Here she one day entered the house of a pious Hindu Christian woman. While conversing with the woman the latter showed her a New Testament, telling her how she by the reading of this book was brought to Christ. Imagine the joyful surprise of the young missionary woman when she found that this was the self-same New Testament in which she when a little girl had written these lines and which had become the means of leading a poor Hindu woman to Christ. They both fell on their knees and in deep and earnest devotion thanked God for His wonderful ways.

The above is a true story, not long ago narrated by the daughter of the lady missionary herself. It contains a new testimony to the fact that God in His infinite mercy can and does bless the endeavors of His children be they ever so weak and apparently unimportant. We are also reminded by this of the truth contained in Eccl. 11: 1.

Miss Gordon Cummings writes in "Two Happy Years in Ceylon:" "It is a sore subject that, whereas Hindu, Mohammedan, and Buddhist conquerers have ever abstained from deriving any revenue from the intoxicating spirits which are forbidden by each of these religions, a Christian government should so ruthlessly place temptation at every corner both in Ceylon and in India, where, as has been publicly stated by an archdeacon of Bombay, the British government has created a hundred drunkards for each convert won by Christian missionaries.

From Lahiti and adjacent islands a band of not less than 190 evangelists has gone forth, carrying the message of salvation to other benighted tribes, and yet less than a century ago the ancestors of these evangelists were living in the greatest darkness and superstition.

SUNDAY SCHOOL.

PRECIOUS THOUGHTS FOR THE MIND'S STORE HOUSE.

The word comes in love to our souls; let us, therefore, heed it, and render love for love.—Spurgeon.

It is a greater thing to maintain a brave and self-respecting silence than to defend one's self to no purpose.—Origen.

POINTS ON THE LESSONS.

Lesson 10.—June 4th.

Reverence and Fidelity.—Eccles. 5: 1–12.

In these verses (1–7) we have a warning against inconsiderateness in God's service, in respect to sacrifice, prayer and vows. We should go to the place for God's worship with reverent feeling and due consideration. Undue haste and all other exertions of the body that may interfere with the spirit of devotion should be avoided. Many a prayer which men call eloquent is abominable in God's sight, because it comes from a spirit of levity and self-complacency. True reverence for him will check the vain flow of words. "Pay that which thou hast vowed." A Christiau's word should be as good as his bond; that is he should fully recognize God as witness to all his promises not only to those which he solemnly calls upon God to witness, or to which he binds himself by some form of written agreement.

Lesson 11—June 11th.

The Creator Remembered.—Eccles. 12: 1-7; 13,14.

The first and most important thing for the young is to learn to know and to love their Creator and Saviour. They who devote to God's service the vigorous and joyful days of youth, will not be forsaken by him when they are old and grey-headed; but they who forget God in their youthful prime, and give themselves up to sinful pleasures, must, if not cut off prematurely in their transgressions, come to a comfortless old age, and, continuing as they have lived, must die under God's wrath and curse. The way of happiness here and salvation hereafter is exceedingly plain and simple. It consists in fearing God and keeping his commandments, the chief of which is, that we believe on Jesus Christ his Son. Since God will bring every secret thing into judgment, vain are all attempts to hide our sins from ourselves or from our fellow-men. The only sure hiding place is behind to blood of Jesus.

Lesson 12.—June 18th.

Messiah's Kingdom.—Mal. 3: 1–12.

As John the Baptist came a messenger to prepare the Lord's way, so God sends a messenger to every heart to prepare it before Jesus himself can enter and abide there. That messenger is the Holy Ghost convincing of sin and the need of a Savior. The Lord will too come again to judgment; his messengers are now preparing the way for that coming. In this great work every Christian has a part to perform. There must be a pure spiritual priesthood, v. 3. There must be ready and true offerings to the Lord; these will be accepted with many blessings. v. 4. There must be a sincere and true life and practice. The Lord changes not, therefore, as his justice is ever the same so is his mercy and grace; sin and disobedience will naturally result in condemnation; repentance in forgiveness and blessings. When God's people meet him with all the tithes in their hands, he meets them with his abundant blessing. The reason why they so often walk mournfully before him for a long time and receive no answer, is, that they have, like Ananias and Sapphira, kept back part of the price.

HIDING THE WORD.

David said: "Thy word have I hid in miue heart, that I might not sin against Thee." As Sunday-school workers and learners we have the word in our homes, our hands, our pockets, our heads; but have we hidden it in our hearts? During the war, on the eve of battle, our soldiers would throw away their packs of playing cards and thrust their Testaments into their breast pockets; but it availed little to have the written Bible in the pockets, while in the heart were profanity, dissoluteness, and ungodliness. What we want is the hiding of God's word in the heart; with it there David felt secure against the great enemy. As teachers we are compelled to study the word of God. While studying it we should seek that the very life of that word may be hidden in our souls, that we may be enriched and protected by the same and that we may be enabled to enrich others with that which is the only preservative against sin.

As learners let us treasure up the beautiful passages and texts of God's Word and give them a good place in our hearts so that when the tempter comes we, too may be able to say "it is written." Oh, what a help for young people to resist temptation, "That I might not sin" says David.

FAITH IS BETTER.

"I am very anxious about my class," sighed au earnest teacher. She went to them with the burden of anxiety upon her soul, and sighed at the close again, "They are utterly careless!" How much better to leave the burden where it belongs! Pray for your pupils; work for their salvation; love them; but do not worry about them.

Faith is always better than anxious care. Faith has wings. It can soar away from sights and sounds terrestrial. And it is practical soaring too, for it is the very "substance of things not seen." Lay down your anxiety, earnest teacher, and take faith.

We should not overlook the importance of doing all that can rightly be done to make our Sunday-schools *happy places.* Order, discipline, drill, attention to the superintendent's bell, and so forth, are doubtless necessary; so also is the well-prepared lesson. But the tone, the moral atmosphere of the school, let not these be overlooked. Let love rule all; let it shine in the teacher's face; let it speak in the tones of his voice. Let the child who is neglected and ill-treated at home, who comes from a wretched home where the father drinks and swears, and the mother is cross and fretful, turn to his Sunday-school as to a true place of rest, and to an oasis in the desert; let him turn to his Sunday-school teacher as to his best friend. It is related of Whitefield that a child heard him preach on the love of God to men as displayed in the work of redemption. Soon after the child sickened and died, and when dying he said, "I want to go to Mr. Whitefield's God." The more our Sunday teaching succeeds in winning the hearts of the young, the more abiding will be its results.—*Selected.*

THE YOUNG PEOPLE.

JOY IN SORROW.

If none were sick and none were sad,
What service could we render?
I think if we were always glad
We scarcely could be tender.
Did our beloved never need
Our patient ministration,
Earth would grow cold, and miss indeed
It's sweetest consolation.
If sorrow never claimed our heart,
And every wish were granted,
Patience would die and hope depart,
Life would be disenchanted.

Study variety in the services of the Young People's meetings, rather than have two meetings just alike, face the chairs the other way.—*Gleaner.*

Long, windy prayers are out of place in a Young People's meeting; the so-called sentence prayers are a great deal better, and are tending in the right direction to make the prayer meeting what it should be,—a breathing out our real wants before the father's throne.

Here is what Moody says on this topic: If you can't pray short prayers, why, don't pray at all. These men who make long prayers are generally praying least at home. They are generally prayerless prayers, and they take the spirit right out of the meeting.

The gates of the Columbian Exposition will not be open on Sundays. The fight has been a long one. The enemy has been overcome, and the cause of righteousness triumphs. The Christian Endeavor societies have had a share in the "battle of Chicago," and can thank God that they battled on the right side.

At every meeting of the C. E. S. of the First Presbyterian church, Kansas City, Mo., the following questions are asked by the leader: 1. Does any member of this society know of a brother or sister who is seriously ill or permanently disabled? 2. Does any brother or sister know of children who do not attend any Sunday-school? 3. Does any member of this society know of a case of extreme poverty and destitution in our vicinity? 4. Can any member give the name of a suitable young person who is not a member of any Endeavor society, so that the proper invitation may be given him?

C. B. DART *in Golden Rule.*

THE YOUNG CHRISTIAN IN SOCIETY.

There was a time in the world's history when men who loved God got out of society and shut themselves up in caves or monastic cells, where they might think and pray and confess their sins. That sort of life is out of date, and nowadays the Christian has to live in the world, side by side with those who hate his Master. Jesus, praying for his followers, asked God not to take them out of the world, but to keep them from the evil that is in the world. We think he meant that we must bear a fair share of the burdens of society, showing by our lives how the love of Christ makes us better children, better parents, better citizens than the world's people. And whatever amusements of the world endanger health or virtue, or spiritual good of ourselves or of others, we must shun.

The Christian Endeavor Society is not an intermeddler in any church, but stands waiting to be invited by the pastor and young people as a modest but most efficient helper. It is not desirable to thrust the society upon any church, nor to use any propagandism which would make young people restless in their church when it is for the present impracticable to organize.—*Rev. Charles Roads, in The Keystone Christian Endeavor Herald.*

There was a [whiskey voting] deacon in a church in Carthage, Ill., into whose pew on Sunday a drunken man staggered and sat down. The preacher was discoursing about the popular vices. Soon he exclaimed: "Where is the drunkard?" The drunken man was just far enough gone to think the call personal, so rising heavily replied: "Here I am," and remained standing while the drunkard's character and fate were eloquently portrayed. A few minutes afterward the minister reached another head of the discourse and asked: "Where is the hypocrite?" Gently nudging his neighbor, the drunkard said in an audible whisper: "Stand up deacon and take it like a man, just like I did. It will do you good."

Let us now hold thanksgiving services everywhere from the East to the West, from the North to the South. Praise His name, and return Him thanks. The victory was His, who gave the leaders in the battle divine guidance and wisdom. I do not suggest an elaborate service, not that. I do not mean that we should hold a meeting for the sake of patting ourselves on the back or for patting any one else on the back,—not that; but I do mean, let our hearts and voices be raised to the Giver of all good gifts, and thank Him that "Remember the Sabbath day to keep it holy" can appropriately be written across the closed gates of the great exposition.—*Golden Rule.*

QUESTION CORNER.

No. 29.

BURDEN BEARERS.

What persons and burdens are here referred to, and where do we read of them in the Bible?

Five men, all carrying burdens, but not all the same burden, went up once to a house. All of them, when they left it, left their burdens behind. One of them, however, to the general astonishment, brought another burden away, and that with manifest joy. With manifest joy, for the simple reason that his ability to carry his burden was the most convincing evidence of his having been delivered from the other.

PRINTER'S PIE.

The following paragraphs are familiar scripture passages, but the letters of each word have been so mixed together that they make no sense. Arrange the letters in proper order and state where the passages are found:

1. ward gihn ot odG nad eh lilw radw hnig ot uoy.

2. enm gohtu lawyas to yarp, dua on ot nianft.

3. teh Ldor si ragicuos nad lulf of mocsapions, lows to nagre, dna fo retga remyc.

4. tel su ton eb ryeaw in lewlodnig.

5. fi ew fusfre, we lashl sola niger thwi mih.

Answers to Question Corner No. 27.

1. The triune God was here speaking to himself. Gen. 1: 26.

2. Fir.

3. The hail smote man, beast, herb of the field, trees, flax and barley. Exodus 9: 25' 31.

4. Joshua. Josh. 10: 11.

5. (1) Damascus, (2) Darius, (3) Demetrius, (4) Didymus, (5) Dorcas, (6) Demas, (7) Damaris, (8) Decapolis, (9) Dionysius, (10) Diotrephes.

Answers received from Annie Ehret and Flora L. Fellman.

DEATHS.

KOLB.—On April 21st, 1893, near Salford station; Penna., Benneveil H. Kolb, aged 47 yrs., 1 mo. and 19 days. Interment was made at the Old Goschenhoppen church, W. S. Gottshall officiated.

BORNEMAN.—On April 21st., 1893, in Boyertown, Pa., Mary, widow of late deacon of the Boyertown congregation, Henry Borneman, Sr., from concussion of the brain caused by falling down the stairs in her home the previous day, aged 75 yrs. and 23 days. Funeral services which were largely attended were held in the Mennonite church by W. S. Gottshall assisted by A. H. Gottshall. Interred in Fairview cemetery.

UMSTEAD.—On May 1st, 1893, in East Greenville, Pa., Mabel May, daughter of Jacob G. and Kate Umstead, aged 1 year and 25 days. Interred at Schwenksville Mennonite church. W. S. Gottshall officiated.

GRIMLEY.—On May 6th, 1893, near Schwenksville, Pa., Isaac Grimley, aged 95 yrs., 10 mos. and 3 days. Funeral services were conducted at the house by W. S. Gottshall aud in the Reformed church by S. M. K. Huber, assisted by N. F. Schmidt.

CLEMMER.—On May 20th, 1893, near Clayton, Berks county, Pa., David G. Clemmer, aged 77 yrs., 7 mos. and 27 days. Interment ou the 24th in the Union cemetery at Bally, services at the house and in the Hereford Mennonite church by Anthony S. Shelly assisted by A. B. Shelly, J. S. Moyer and J. H. Oberholtzer.

BOYER.—On May 24th, 1893, near Dillingersville, Pa., of gangrene, Reuben Boyer, aged 63 yrs., 1 mo. and 7 days. Interment at Goschenhoppen Lutheran church. Funeral services by A. B. Shelly and O. F. Waage.

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For our Indian Mission received during the month of April.

Berne, Ind., cong. $22.89; Berne S. S. $7.33 Anonymous Givers, $19.53; C. A. Augspurger; $5.00; Jacob Kirchhofer 15c.; Cornelius Friesen, Mt. Lake, Minn. collection, $26.00; Zion's cong., Donellson, Ia., $3.40; First Mennonite church of Philadelphia, $30.00; U. Hege Reihen, Baden, Germany, $23.00; A Brother in Switzerland, $8.25; S. S. in Langnau Switzerland, $1.50; Sale of Cattle, $209.50; Cong. at Dalton, O., $8.18; Dan. P. Lehman, $3.00; John Wagner, for building at Cantonment, $5.00; Chr. Showalter, $1.00; John Toews, interest, $8.17; A. B. Shelly the Bequest of Elias Brey, $100.00; West Swamp cong., Pa., $22.29; West Swamp S. S., 96c.; Flatland cong., $4.00; New Alexanderwohl, cong., Kan., $65.00; Hochfeld Mission Society, for building at Cantonment, $30.00; J. J. Balzer, Mt. Lake, Minn., subscriptions from 59 different persons for the building at Cantonment, $21.00; Upper Milford, Pa., Suuday-school, $25.20.*

Gratefully Acknowledged,
H. SUDERMAN, JR., Treasurer.

*) This last item was by mistake omitted from last month's report.

BOOK REVIEW.

The Wonderful Law:—This is the title of Number 18 of the Anti-Infidel Library, edited by H. L. Hastings of Boston. This volumn as all the others of this library, aims at the establishment, in the mind of the reader the truths and harmony of the sacred scriptures. The author is logical and concise. The little book should be widely read. 118 pages, stiff paper cover, price 20cts.

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

VOL. VIII. NO. 10. QUAKERTOWN, PA., JULY 1893. WHOLE No. 94.

I NEVER THOUGHT.

I never thought my friend could die so soon,
His morning not yet ripened into noon;
I never thought that June might have its frost.
O God, I never thought he *could* be lost!

I never thought my child could pass away
Just at the dawning of life's little day;
That he, so wild, so wayward and untaught,
Could die. O God, forgive! I never thought!

I never thought my glowing, golden sun
Could set and leave my life-work all undone.
The day has been so glad and gay and bright,
O God, I never thought it *could* be night!

"I never thought!" Oh wretched, worthless plea!
When God, thy God, O man, shall challenge thee,
Shall this be thy defence, this thy reply?
Hear then thy sentence, "Thou shalt surely die."

Day is the time to sow the golden grain,
Night to regret thy indolence in vain;
Day is the time to reap the fertile soil,
Night is the time to rest thee from thy toil.

Life is thy day, thy day to think and do;
Death is thy night—night to rejoice or rue.
Life is thy seed-time; do thy very best.
Death is thy harvest, to regret or rest.

REV. GEORGE F. HUNTING.

WAYS OF DOING GOOD.

BY H. G. ALLEBACH.

What we mean by doing good may be explained in several ways: First, we are to let our light shine into the world by living upright spotless lives, and building up within us strong, manly and womanly characters; secondly, by engaging ourselves in acts, great and small, of brotherly kindness to our fellow-creatures. These two great departments of Christian work combined make the all-round Christian. A great many people in our churches come up to the requirements of the first but stop short of the requirements of the second. They are virtuous, honest, God-fearing men and women, leading upright, moral lives, doing their duty toward themselves, and, thus far, are a great power for good, and examples worthy of imitation. Assuredly God loves this type of Christian. But a moment's thought will make it clear to us that this is not the highest type. Take the case of the young man who came to Christ and told Him that he had kept all the commandments from his youth up; was Christ satisfied with him? Not at all; for he bade the young man sell all he had and give it to the poor. Was our Lord unjust in demanding such a sacrifice? Did He require too much? Would He have said the same thing to us if we had come to Him? In short does He ask this of us to day who come to him in spirit?

If I understand the teaching of my Bible correctly, I feel bound to acknowledge that my Christian duty—my full Christian duty—is to do all the good I can to the utmost extent of my capability and power. My character, my talents, my possessions, my spare hours, are all to be at God's disposal. I am to embrace every opportunity that falls in my way to minister to God's glory. The neglect of a single one makes me guilty in the sight of God—guilty of a sin of omission. I will even go a step farther, and say that my neglecting to seek opportunities for doing good will be remembered against me at the final account. I therefore take as my text—as the guiding principle of my life in Christ—this all comprehensive passage: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies *a living sacrifice*, holy, acceptable unto God, *which is your reasonable service.*"

The highest type of Christian, therefore, is he that gives to God "each moment as it flies." And this means, simply, that we are to be engaged in well-doing, no matter in what form or upon what occasion it is performed. The only question to be asked is, "Is this an opportunity for doing good?" If so, my duty is plain. I have no right to waste any time in needless parley or lying excuses.

Furthermore, a Christian's power for good constantly increases. God increases it. The promptings and constraints of His spirit open our eyes to see a thousand duties, a thousand opportunities, where before we saw but one. And as in external, so in internal power. He multiplies our talents a hundred fold. This is the invariable experience of men of God. In God's service, the least gifts prove to be of inestimable value. God can thus make the very drudgery of life heroic. Every honest vocation and profession is compelled to bring to light its hidden resources of good.

Now in the face of this, is it not true that the profession of Christ entails upon the believer an immense responsibility? By giving yourself to God, you make Him your creditor. He is lending you, hour by hour, all the resources of His grace. He furnishes you with infinite spiritual capital. He places into your hands a sacred trust. He gives you enough to do to keep you busy all your life long. Now, are you going to honor this trust? Or do you intend to cheat God out of His due? This is a momentous question. Truly, God does not reap where he has not sown; but where he has sown he has a right to reap.

I trust, then, every reader is convinced that it is not the whole Chritian duty of a man to maintain merely a spotless character. I trust every reader will acknowledge his duty toward his fellowmen as no less incumbent upon him than to steer clear of evil. This was the teaching of Jesus Christ. In His eyes, His duty towards His fellowmen went ahead of all ceremonies, rituals and traditions. The Sabbath was not so holy an institution but that the Son of man was lord of it, and, therefore, holier still. David was a more hallowed and consecrated creation than the shewbread which he ate. Human life and the imperishable soul was to be saved even though it involved the destruction of temples, altars, and sacred vessels "The Son of man is come to seek and save that which was lost"—is a sentence that rings in our ears like a psalm greater than any that David ever strung upon his harp. It voices the superior humanity of the Christian religion. O that all of us who profess to be the followers of the Son of Man would read our mission in the light of this revelation! Think of Him who could not and would not save Himself in saving others; then think of yourself, so utterly absorbed in self that you almost forget that your brethren have any claims upon you. Do you mark the contrast? You say this is "human nature." Very true. But "human nature" is no excuse. The day is going to dawn when we shall call it "*inhuman* nature." Moreover, I believe we call it "human nature" because of our short sightedness,—to cloak our ignorance as well as our iniquities. We imagine that only selfish deeds, pitiable weaknesses, and a constant tendency to commit sinful actions are comprised in the term "human nature." But, my brother, is it not also "human nature" to do good? Are not some persons as surely born to be benefactors of their kind as the majority to be indifferent? Does not even the basest of men at times feel charitable impulses? Do we not, every one of us feel profound satisfaction and delight when we are conscious of having done a kindness? No: I am certain that we shall not know what real human nature is until we realize within our being the character of Jesus Christ whose most endeavoring relation to us is that He was "so human;" whose greatest human service was to show what was in man by unveiling the image of God within him. Jesus Christ came to show us what should be the spirit dominating the relation between man and man. And this spirit is that of charity and brotherly love, with consecrated hands and feet as their willing servants.

The Christian Endeavor societies in our churches afford us an opportunity to render our Christian characters influential. They are candlesticks into which we may place our lighted candles. The most absorbing questions with our young people are,—How can we do some good? and in what way? The answer is not always quite so ready; and even when it is, the problem is how to carry it out. Right here, then, I conceive, is a wide field of activity into which every earnest young Christian Endeavor Christian is called to exert his industry. What we want is to arrive at some practical and tangible means of doing good,—to open additional channels of usefulness toward our fellow men, and in particular toward those who are not of the household of faith.

I will endeavor in a succeeding article to suggest some ways and means of doing good with the hope that at least a few of them may be found worthy of trial.

The following from an exchange does not need comment: "The Ben Hur League of the New York Avenue Methodist church would like to hear from all church base-ball teams in Brooklyn who would like to join an inter church league and play scheduled games for a pennant."

THE PASTOR'S WORK OF CREATING AND PROMOTING INTEREST IN BIBLE STUDY AMONG HIS MEMBERS.

BY ALLEN M. FRETZ.

Read at the Ministerial Conference held in the Hereford Church, May 1, 1893.

The wording of our topic presupposes the necessity of Bible study; hence it is not our object to prove that already accepted fact; we wish merely by way of introduction to advance a few thoughts to emphasize what is here presupposed.

Bible *study*—notice it is not only the irregular or regular cursory reading of the Bible; no, it means something far different,—STUDY is the word with which we have to do in this connection, and *study* is really *the word* most proper in all our dealing with the heavenly Manna. It is not the *handling* or the beholding nor the tasting of the natural food that imparts sustenance and strength to the body, but the eating, the masticating and the digesting that gives food its value to the body. What is true of the material is in a greater signification true of the spiritual, for the Bible is indeed the nourishing element for the spiritual man. For man does not live by bread alone, but by every word that proceedeth out of the mouth of God. It is one of the essential elements through which man comes to the higher life; it is the chief supporter of that life, it promotes growth in grace and builds up in faith. As the neglect or refusal to partake of the material elements will eventually result in the degeneration of the material being, so the failure to *search the Scriptures*—truly studying and applying the Word of God,—will cause spiritual deterioration and death. If then the study of the Bible is of so much importance it is certainly proper that we as pastors should consider and consult concerning our work as to creating and promoting interest in the same among the numbers of our flocks.

As the first point in the line of a practical consideration of this topic, we would say the pastor must himself be interested in the study of the Bible. It must be his daily, his constant delight to feed upon the Word. The law that like begets like is certainly applicable in this case. Unless the pastor himself can and does manifest an interest in the study of the Bible his attempt to create and promote interest in others will be a dead failure. He must himself study the Bible that he may bring out of the divine treasury things new and old. His preaching may be so constituted as to awaken a further inquiry in the matter treated. That is the most successful teacher who can teach his pupils how to learn and to search after knowledge. It is better to guide the man to the mine with the hid treasure, and show him how to dig for it, than to dig it for him. Acquisition through self-effort and self sacrifice will make a treasure trebly valuable. While its value is doubled in the enjoyment of the same it is trebled in the fact that it creates a desire to dig and search for more.

Again the pastor may create an interest in Bible study by frequently in his sermons, holding forth the preciousness of God's Word and showing how the saints in the old and new dispensations found delight in the sacred Word. Ezra reading from the law in the reorganization of Divine worship after the Babylonian captivity; David's delight in the statutes of the Lord as expressed in a number of the psalms; the twelve year old Jesus among the doctors in the temple, both hearing and asking them questions; the Berean searchers after the truth; these and others may be cited and dwelt upon as examples to be followed.

Again by a *proper reading* and *application* of the Word in the regular services the pastor may create and promote an interest in its study. If merely the letter is read, without the proper emphasis and spirit and due interest and understanding on the part of the reader it may in truth be a letter that killeth causing sleepiness, disinterestedness, and unconcernedness.

The pastor may advocate and organize Bible and normal classes for the study of the Bible. He may have occasional so-called Bible-readings on certain scriptural topics. In these readings he may himself select the different passages bearing on the topic and have the members,who in such a service should always have their Bibles with them read the selected passages and give expressions to their thoughts on the same; or what is perhaps better lead the members to study the topic by themselves, selecting and studying suitable passages bearing on the topic according to a given outline prepared by the pastor. Take for an illustration the *Resurrection of Christ*. The pastor may outline the topic thus: 1. Old Testament symbols and prophecies of the resurrection of Christ. 2. Foretold by himself. 3. Proofs of the same. 4. The theme of Apostolic preaching. 5. A pledge of our resurrection. 6. A pledge of immortality and eternal life. 7. *Our spiritual resurrection.* These seven divisions of the topic may be given one each to seven different members or seven groups of members of which each may select one or more passages coming under the particular division, read and apply it. It is however not to be inferred that the pastor alone is to be the leader in such services, but he should at least encourage them and lead his members to engage in such a study of the Bible. The Young People's Societies now flourishing throughout Christendom are great factors and afford great opportunities for such a study of the Bible, and happy can that pastor feel, who has such an organization of young and older people meeting with him from time to time to thus feed upon the Word of God and spiritually edify themselves.

In his pastoral visits he may allude to scriptural incidents and teachings especially such as may bear on the conversation, or the work engaged in. In talking with the younger members of the families he may call their attention to the young people and children of the Bible, asking them questions to ascertain what they know of them and kindly asking them to find and read about Joseph, Moses and David. The childhood of Jesus, Jesus blessing little children. The children in the temple praising God, etc.

But will the Bible bear a close study? Will not certain defects be brought to light by a too systematic study? Is it not a fact that as worldly wisdom increases the preaching of the simple gospel becomes foolishness. Is not the Bible absolete? On these questions we might have much to say to show the negative truth, but we could hardly find stranger and more convincing words, than the words of a certain noted author and preacher, on the inspiration of the Bible, which I hope I may be pardoned for quoting in conclusion.

Says this godly writer: "The Bible is a book which has been refused, demolished, overthrown, and exploded, more times than any book you ever heard of. Every little while somebody starts up and upsets this book; and it is like upsetting a solid cube of granite. It is just as big one way as the other; and when you have upset it, it is right side up, and when you overturn it again it is right side up still. Every little while somebody blows up the Bible; but when it comes down it always lights on its feet, and runs faster than ever through the world. They overthrew the Bible a century ago, in Voltaire's time—entirely demolished the whole thing. 'In less than a century', said Voltaire, 'Christianity will have been swept from existence, and will have passed into history.' Infidelity ran riot through France, red-handed and impious. A century has passed away. Voltaire has 'passed into history,' and not very respectable history either; but his old printing press, it is said, has since been used to print the Word of God; and the very house where he lived is packed with Bibles, a depot for the Geneva Bible Society.

"Thomas Paine demolished the Bible, and finished it off finally; but after he had crawled despairingly into a drunkard's grave in 1809, the book took such a leap that since that time more than twenty times as many Bibles have been made and scattered through the world as ever before. I have heard of a man traveling around the country exploding this book, and showing up the mistakes of Moses, at about two hundred dollars a night. It is easy work to abuse Moses at two hundred dollars a night, especially as Moses is dead, and cannot talk back. It would be worth something after hearing the infidel on 'the mistakes of Moses' to hear Moses on the mistakes of the infidel. It would be interesting to hear a military leader and legislator, like Moses the 'man of God,' who, after he was *eighty* years old, commanded for forty years an army of six hundred thousand men, emancipating, organizing and giving laws to a nation which has maintained its existence for more than thirty stormy centuries, give his candid opinion concerning 'the mistakes' of a 'Colonel' of cavalry, whose military career is said to have included one single engagement, in which 'he was chased into a hog-yard, and surrendered to a boy of sixteen, after which, as soon as exchanged, he heroically resigned his commission in the face of the enemy, subsequently turning his attention to managing swindling whiskey rings, discussing theology, defending scoundrels, blaspheming God, and criticising dead men, who cannot answer him. When Moses could talk back, he was rather a difficult man to deal with. Pharaoh tried it, and met with poor success. Jannes and Jambres withstood Moses, and found a grave in the Red Sea. Korah, Dathan, and Abiram tried it, and went down so deep that they have not yet got back.".

No, my brethren, the Bible has stood the test, and will stand all the test in the future. Let us do what we can to become acquainted with its teachings and profit by them; and let us create and promote an interest in its study among our members, in whatever way we can, using our influence that they too may profit by its teachings.

Sympathy is costly; aid of every sort is costly; but, as Dr. Johnson said, so are spite and ill-nature "among the most expensive luxuries in life." It costs us immensely to be rude, ill-mannered, or mean; it costs much to give way to unrighteous anger, to harbor spite and ill-nature. If we must spend so much of our life forces upon others, were it not better to spend it in kindness than in unkindness?—*Selected.*

Bethany church Sunday-school, Philadelphia, of which Mr. John Wanamaker is or was superintendent, has on its roll 3,071 teachers and scholars, with an average attendance of 2,267, besides an average attendance of 288 visitors.

THE OUTLOOK.

BY JOSEPH S. TAYLOR, Pd. D.

No one could read the last number of THE MENNONITE thoughtfully without being struck by the large number and cheerful tone of the reports published therein. There was a report of the proceedings of the [illegible]n District Conference, from which I take the liberty of quoting:

"Bro. H. G. Allebach of the committee on congregational reports gave a summary of the reports handed in. The following statistics were brought out: Total membership, 1487; additions during the year, 78; losses, 39; membership of the Sunday-schools, 1179; number admitted into the congregations from the Sunday-schools, 48; contributed for congregational purposes, $4576.48; for Sunday school purposes, 816 36; for our Indian Mission, 846.65; for Home Mission work, 669.45; for benevolent purposes, 205.60; total contributions, 7114.54."

I am glad to add that some effort was made to improve the character of these reports. As far as they go at present, they are well enough in their way. But they do not go far enough. The mere totals tell very little unless they be compared with similar items of previous years. Here are total contributions of $7114.54. That is a big sum, and it was contributed by 1487 members,—an average of $4.78. But suppose last year the average was $5.00; then the present report shows retrogression.

The only way to tell whether the movement is forward or backward is to compare your position with previous landmarks. The *movement* is the important thing. It is important to be alive, of course; but in the Christian life, the only way to keep living is to go ahead. To stand still is to perish; to go backward is base cowardice. "Forward into battle!" is the war cry.

I have been told by a member of the editorial staff of the *New York World* that the proprietor of that paper has built up his enormous business by requiring the head of every department to compare each day's business with that of the corresponding day of the previous year. If he can not show a gain for each day, he is considered inefficient and is removed forthwith. The consequence is that every man employed on that paper is *bent on beating his own record.* His bread and butter depends on it. In this way the circulation has been increased, in just ten years, from 16,000 a day to 370,000 a day. When I see the feeble efforts we Christians put forth to beat our records, I am reminded of that remark of Jesus, when he said: "The children of this *World* are in their generation wiser than the children of light."

Next there is the report of the Ministerial Conference This is a unique body. In theory, it is a preachers' club; an association of profressional gentlemen organized for professional ends. But in form and in fact, it is a religious meeting open to all. I must say that the conduct of these brethren is very unselfish, for do they not give away their professional secrets when they tell each other, in the presence of laymen, how to preach! Imagine a body of lawyers or doctors calling a public meeting and then explaining to one another the trick of curing the sick or the art of making big fees!

I see that a committee was appointed by this Conference whose duty it is "to propose a plan of study for young men who want to prepare for the ministry."

That is a very weighty mission! It is nothing less than the formulation of a course of study for a theological seminary. The mere fact of appointing such a committee, reminds one of the transformation that has taken place in the Mennonite Church of America during the last half century. The power of adaptation to environment is, if not the essence, at least the evidence of *life.* When a man no longer has the power to adapt himself to the variations of temperature, nourishment, and waste, he is dead. So a tree. So an institution, As soon as a church loses the power of adapting itself to a changed environment, it is dead. The Mennonite church proves its vitality by the fact that it is adapting itself to the requirements of a new civilization. The standard of popular education is immeasurably higher to-day than it ever has been. And a church that ignores this change and fails to provide for it can not live.

So it is in the matter of city and country life. The Mennonite church has been hitherto at home chiefly in rural districts. But the people of America are flocking to the cities. Twenty-five years ago, the question came up: "Shall the Mennonite Church follow the people to the city?" It was decided in the affirmative. The result is that in Philadelphia, under the leadership of our dear Brother Grubb, we have a wonderfully successful congregation—a church that I saw recently so crowded by an ordinary church meeting that every available foot of standing room was occupied. How shall we explain the success of the Philadelphia church? The church succeeds by complying with the conditions of success—that is, by adapting the Mennonite faith and practice to the new conditions of city life.

The manner in which the Sunday-school in our church is prospering is another evidence of this power of adaptation. So are the prayer-meetings and the Young People's Society of Christian Endeavor. Most conspicuous among this class is Bethel College. Just in so far as adaptation is seen, life is in the church; wherever it is wanting, slow but certain death is inevitable.

The third and last report I notice is that of the Dedication of Souderton Church.

This is the most substantial evidence of progress that the Mennonites of the Eastern District have offered for many a day and year. The efficacy of foreign missionary endeavor may be matter of debate or opinion; but the organization and equipment of churches in our midst for the salvation of the heathen at home, that is work which certainly needs no apology. All honor to the brethren who have successfully labored in this new vineyard!

Upon the whole, I feel encouraged about the outlook of the Mennonite church. If we continue to go ahead, to study and meet the needs of the hour, we have a reason to be, and God will use us to spread his Kingdom and bless mankind.

A correspondeat of the *Christliche Apologete* writes from Oklahoma City, O. T. "Our new parsonage is finished and we now have a valuable church property in this city. Our church services are well patronized and Young People's Union meetings are held every Wednesday evening." From this we see how, as in the new sections of our country towns and cities spring up as if by magic, the different churches and denominations are awake in extending their limits so as to embrace these new places.

For the Mennonite.

BIBLE READING—CONSECRATION.

BY E. K. MOHR.

I. What is Consecration?

1. Separation, Devotement, Matt. 6: 33.
2. Filling, a full receiving of Jesus, Phil. 3: 3. A hand filled with gold, will not drop the gold to pick up pennies.
3. Out and out for Christ, Rom. 12: 1. 2. The world is tired of "sham" Christians.
4. Accepting God's object of salvation Titus 2: 14.

II. Bible Examples.

1. Nehemiah, "I am doing a great work, so that I cannot come down."
2. Paul, "This one thing I do."
3. Jesus, "My meat is to do the will of him that sent me."

III. Prominent Characteristics.

1. Humility, Matt. 11: 29.
2. Service, John 5: 17.
3. Love, Gal. 5: 22. 23.

IV. The How of it.

1. See your own worthlessness
   (a In God's Presence, Job 42: 5. 6. Isa. 6: 5-8.
   (b In the presence of your failures, Rom. 7.
2. See Jesus Christ as your Perfect Life, 1 Cor. 1: 30. Gal. 2: 20.
3. Yield!—"Lord take me as I am, and make me, by thy Holy Spirit, what I ought to be."
4. Practice your precious Secret. Eph. 4: 15; 2 Cor. 7: 1.

V. Symbols.

1. Moses' Rod, Ex. 4: 2-4. Cast your work before the Lord, then take it up for him and it will be a thing of power even as Moses' rod.
2. Five loaves and two fishes, Mark 6: 35-44. Our lives are too small to reach very far, in feeding the hungry souls about us, but given to Jesus, and then going out with His blessing, they shall *all be filled* and much will remain for our own refreshing.

VI. Question. 1 Chr. 29: 5, 1. c.

Grand Rapids, Mich.

ESSENTIALS OF SALVATION.

"There are four things to which the inquirer must be led if his salvation shall be complete. The first is the renunciation of every known sin. Never speak one word of peace to an inquirer until you are sure he is willing to give up every known sin. The second is the consecration of the neutral things and the good things to God. He must be willing to put at the disposal of God his time, money, influence, ambitions, pleasures, friends, etc. In the third place he must see that he must depend entirely upon Christ for the cleansing of his heart and his preservation in the path of life. In the fourth place he must be willing openly to confess Christ as his Master. Never call the work done with any inquirer until these four things have been accomplished."—*Rev. B. Fay Mills, in Golden Rule.*

Dr. John G. Paton, the famous missionary to the New Hebrides, has been able to give $25,000 of the profits of his autobiography to his beloved missions. He raised about $6,000 in New England, where Baptists, Methodists, Congregationalists and Presbyterians vied in doing him honor.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, ALLEN M. FRETZ, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., JULY, 1893.

The offer made in the last number in reference to contributions for the MENNONITE we will extend for two months longer. When you send in your articles do not fail to give name and address of the person to whom you wish the Mennonite sent for a year.

The program for our Sunday-school convention in August is given in another column. We hope that all our Sunday-school workers within reaching distance — superintendents, teachers, and others—will make their calculations for August so as to take in this convention if possible, or rather to let the convention take them in. Dear brother, dear sister, if you have never attended one of these conventions, let this be the first one. Your very presence will help much to make the convention a success. Our Springfield friends are amply able to take care of us all. Let us give them the helpful inspiration of numbers while not forgetting the more important element of real and prayerful interest.

This is the month for the great international Christian Endeavor convention to be held this year in Canada's historic city of Montreal. It is hardly to be expected that in numbers it will equal last year's convention at New York nor is it desirable for the convenience and the real benefit of those attending that it should. The programme arranged for this gathering with the eminent leaders and speakers on the different parts, promises a convention in point of interest and effectiveness the equal or even the superior of any previous convention. Every society should if possible secure for itself the inestimable benefit of direct contact with the great world of Christian workers by sending a delegate to this convention. The stenographic and illustrated reports which may be obtained afterward will be of great value in giving us information of the proceedings and the addresses; but a verbal report of one who has been there and received the personal inspiration of the convention supplies what the printed reports can not give. Through these delegates we know the tidal waves of spiritual uplifting will go out from the Montreal centre to the societies and individual endeavorers and the Christian church in all parts of our country and the world.

One of the principles of the Christian Endeavor Society, standing as the complement of "Interdenominational Fellowship," is "Fidelity to one's own adopted denomination and church." This principle is again recognized in the programme for the Montreal convention by a provision for Denominational Conferences, in which the members of each denomination will meet by themselves to the work in their particular field. The number of probable Mennonite delegates has heretofore not warranted the acceptance of a special appointment for them. In order, however, to bring all Mennonite delegates to the Montreal convention into acquaintance and conference with one another, we heartily endorse the suggestion of Bro. N. B. Grubb who will go as a delegate to Montreal, that all Mennonites going to the convention be requested to report to him by postal card or letter their names, states and headquarters so that if possible a meeting of the delegates of our denomination may be arranged for. Address, N. B. Grubb, No. 2 Bishop St., Montreal.

SUNDAY SCHOOL CONVENTION.

The annual convention of Sunday-school workers in the limits of the Eastern District Conference will be held in the Springfield church on Tuesday and Wednesday, August 22d and 23d, beginning with an afternoon session on Tuesday at 2 o'clock, and closing with a children's festival on Wednesday afternoon. All persons interested in Sunday-school work are cordially invited to attend. Participation in the discussion will be free to all. Questions bearing on Sunday-school work are especially solicited. These will be referred and discussed. All persons coming from a distance by rail, will be met at the Centre Valley station with teams to take them to the church. Those intending to come in this way are requested to communicate with J. S. Moyer, Centre Valley, Pa. Following is the programme:

TUESDAY AFTERNOON.

Opening Devotional Exercises.
Address of Welcome, JOSEPH MOYER.
Response, ALLEN M. FRETZ.
Organization.
Reports of Schools represented.
First Topic:—The advisability of varying the exercises of the Sunday School and how it may be done. JOHN O. SCHIMMEL, IRVIN H. BECHTEL.
Infant Class Drill, MRS. LIZZIE CLYMER.
Second Topic:—How to supply the lack of good teachers in the Sunday Schools. SEWARD ROSENBERGER, HARVEY ALLEBACH.
Collecting and referring of questions.
Close.

TUESDAY EVENING.

Opening service of song and prayer.
Address.—The proper place and use of the Bible in the Sunday School.—O. H. MELCHOR.
Address.—The Sunday School the cradle of the church. A. B. SHELLY.

WEDNESDAY MORNING.

Intermediate Class Drill, JOSEPH S. TAYLOR.
Third Topic:—The Sunday School a Soul-saving institution. DANIEL M. LANDIS, N. B. GRUBB.
Fourth Topic:—The duty of the parents to the Sunday School. FRANK KRAMER, JACOB Y. MOYER.
Referred Questions.
Review of Convention. W. S. GOTTSHALL.

After the opening of each topic there will be opportunity for general discussion. Programme for children's festival on Wednesday afternoon will be announced later. The singing of the convention will be out of Gospel Hymn Nos. 1 to 4. Bring your books along.

J. S. MOYER, A. S. SHELLY, WM. M. GEHMAN. } *Committee.*

NEWS ITEMS FROM OUR FIELD.

Bernhard Regler one of the ministers of the congregation at Newton, Kan., died on May 5th, in his 83rd year. He was a native of West Prussia and had been called to the ministry in his home congregation in 1838.

A. B. Harms a young and quite able minister in the congregation at Elbing, Kan., died on May 18th. He had been a student at the Halstead Seminary and was elected to the position of elder or bishop by the congregation.

The Amish brethren at Lexington, Neb. dedicated a new church on Pentecost. Besides the regular ministers Peter E. Stucky and Solomon H. Yoder, Bro. Benj. Eicher, of Noble, Iowa, was present. Bro. Eicher made a visiting tour through a number of the surrounding congregations, and found many encouraging signs of active spiritual life among the brethren there.

The small congregation which has been gathered at Mennoville, Oklahoma Territory, has chosen Bro. Joel Sprunger for its minister. They have also built a small church which was dedicated on June 18th. Most of the new settlers there are poor and the payment of their church is a pretty hard drain upon them. Some assistance, given in love by the older congregations, would be commendable.

The congregation at Gretna, Manitoba, held its first Mission Festival on May 23rd, and the reports of the festival indicate that a deep interest in mission work is felt among our brethren in the North. Addresses were made by the ministers Hoepner, Wiebe and Funk, and by H. H. Ewert, Principal of the Mennonite Normal School, and N. F. Toews the Home Missionary there. The people showed a live interest and contributed liberally to the cause of our Mission work. Thirteen young people were received into the congregation on the day of Pentecost.

Rev. Jacob Hege and family from Wuertzburg, Bavaria, arrived safely at New York after a seven and a half days voyage from Hamburg, on Friday morning, January 23d. On the Monday and Tuesday following Mr. and Mrs. Hege paid a friendly visit to the family of Rev. A. B. Shelly, the other members of the family remaining with relatives in New York, from whence they will go to Wisner, Neb., where four of brother Hege's children are already residing. Where they will settle themselves and make their future home in our country they have not yet fully decided. We heartily welcome brother Hege and trust that the Lord will procure for him a field of labor in one of our American churches.

The buildings which have been occupied by the Halstead Mennonite Seminary since the beginning of the institution are now offered for sale by the Halstead College Association. The association consists of persons interested in the educational work of the Kansas congregations. They purchased the site and erected the buildings, and then offered them free of rent for the use of the school. The offer was accepted and thus the property has been the practical possession of the Kansas conference and its successor the Western District conference up to the close of the school year in June. Since it has been decided to discontinue the school in view of the opening of Bethel College at Newton, the property is now no longer needed and is therefore offered for sale by the association having original ownership in it.

FROM SOUDERTON.

The Lord is continuing to bless us. On Saturday afternoon June 3rd we had preparatory and baptismal services. Five young persons were baptized and received in church-membership. The pastor preachad on the occasion to a large and attentive audience from Matt. 10: 32, 33. On the day following we celebrated for the first time here the Lord's Supper, when thirty-five appeared at the Lord's table and partook of the emblems of his broken body and shed blood. Bro. Solomon Ott of Bowmansville, preached a very impressive sermon on the occasion from Luke 14: 17. At this writing we are about organizing a Young People's Society.

Allow me to correct an oversight in chronicling the report of the dedication of our new church in June number. Between the exercises of the Y. P. S. C. E. meeting and the sermon by Bro. Grubb in the evening, Bro. A. H. Gottschall preached a short but very spirited and impressive sermon. The omission was due to the haste in which the report was written.—*Correspondent.*

SPECIAL SERVICES IN CANADA.

Our special meeting held at the Riverside church, in Canada, last Saturday afternoon, June 10th, was well attended. The "Falls" and Clarence Centre churches were also represented. The words of the Psalmist (Ps. 33: 7,) "Thou art my hiding place," were taken as a text. After the services six persons were baptized upon the confession of their faith, and received into the church. May these precious souls, by the grace of God, abide in their hiding place, which they have chosen. In the evening a goodly number met at sister Dean's in the capacity of a prayer-meeting. On Sunday morning we held our Communion services at the church in Stevensville. In the afternoon we visited the Sunday-school at the same place which meets every Sunday afternoon. From there we went to the house of Bro. Timothy Hahn and broke the bread with his wife who could not be with us in the morning on account of sickness. In the evening we had meeting at the church again. How good it is for those who fear the Lord often to come together and speak one to the other of the one thing needful. With the promise, "I will be with you," these are refreshing times. How we long for their return, for they give us a fortaste of that glorious reunion in our Father's house of many Mansions. But let us be faithful to our calling "till He come." Pray for us.

Yours in brotherly love,
Clarence Centre, N. Y. J. KREHBIEL.

The man who contributes least is the greatest fault-finder. Ask the man who is complaining that preachers are overpaid how much he has paid to the preacher, and in nine cases out of ten you silence him. Ask the chronic grumbler who is never pleased with the way the affairs of the church are managed, what he is doing for the church except in the way of ill-natured advice, and he will be speechless. Ask the one who is fighting all the missionary organizations and efforts how much he has paid from his own pocket for missions on any plan, and in nineteen cases out of twenty he will suddenly think of some other subject that needs discussion.—*Sel.*

Twenty-eight young persons were recently admitted to membership in the congregation at Buhler, Kan.

EARLY CHRISTIANS AGAINST WAR.

During a considerable period after the death of Christ, it is certain that His followers believed He had forbidden war; and that, in consequence of this belief, many of them refused to engage in it, whatever were the consequence, whether reproach, or imprisonment, or death.

Christ and His Apostles delivered general precepts for the regulation of our conduct. And to what did their immediate successors apply the pacific precepts which have been delivered? They applied them to war; they were assured that the precepts absolutely forbade it. These were not the sentiments, and this was not the conduct of isolated individuals. Their principles were the principles of the body. Justin Martyr and Tatian talk of soldiers and Christians as distinct characters. Clemens, of Alexandria, calls his Christian contemporaries the "followers of peace," and expressly tells us, "that the followers used none of the implements of war." Lactantius, another early Christian, says expressly, "It can never be lawful for righteous men to go to war."

Even after Christianity had spread over almost the whole of the known world, Tertullian in speaking of a part of the Roman armies, including more than one third of the standing legions of Rome, distinctly informs us "that not a Christian could be found among them."

Irenæus, who lived about 180, affirms that the prophecy of Isaiah, which declared that men should turn their swords into plow shares and their spears into pruning-hooks, *had been fulfilled in his time;* "for the Christians," says he, "have changed their swords and their lances into instruments of peace, and *they know not how to fight.*" Justin Martyn, his contemporary, writes, "That the prophecy is fulfilled, you have good reason to believe, for we, who in times past, killed one another, *do not now fight with our enemies.*" Tertullian says, "You must confess that the prophecy has been accomplished, as far as *the practice of every individual is concerned* to whom it is applicable."

HOW THE CHURCH MAY RIVAL THE LODGE.

The following taken from a recent number of the *Christian Synosure,* contains such choice sarcasm that we cannot refrain from commending it to all such as seem to think that the secret societies are more benevolent then the church and are taking better care of their needy members than does the church.

"The church is sometimes compared with secret societies in regard to its benevolence and the care of its poor, to the disparagement of the former and the exaltation of the latter. The secret societies, it is claimed, take better care of their poor than does the church. But the church cannot compete with these associations until it adopts their methods.

1. The church will have to be more careful and discriminating in the reception of members. An initiation fee, larger or smaller, must be required of every person who is admitted to membership. Every member must also pay weekly or monthly dues, and thus establish a fund for the relief of the needy. It should also be understood that if any member becomes too poor to pay his dues, he will forfeit all right and claim to relief in case of need.

2. The church must be careful to exclude from her membership all who would be likely to need assistance. Every applicant must be sound in body. No invalids or cripples must be received. Every applicant should be required to bring a certificate of good health from some reputable physician, and must have some visible means of support. He must have a good trade or a prosperous business of some kind, so that he will not be likely to have to draw on the charity fund.

3. If the church would become as benevolent as the secret orders, she must not extend relief to any who are outside of her pale. Her charity must be confined to her own members. Perhaps it would be well to adopt a system of signs, grips and passwords, so as not to be imposed upon by any who are not entitled to her favor. Then, when she would find a man by the wayside, stripped, wounded and half dead, she could pass by on the other side. Not being able to give the signs, grips and passwords, he would not be entitled to any relief.

I can see no way by which the church can compete with the secret societies but by the adoption of the above principles."

The Presbyterian General Assembly assembled at Washington has tried Dr. Briggs and found him guilty of heresy. He was suspended from the ministry of the Presbyterian church "until he shall give satisfactory evidence of repentance to the General Assembly." In reference to Union Theological Seminary in which Dr. Briggs holds a professorship, the following resolution was passed: "Because of the strange and unwarranted action of the directors in retaining Dr. Briggs after his appointment had been disapproved by the Assembly; and because of the refusal by the directors to arbitrate the single point in dispute between the Assembly and the board; and because of the attempt by the board and on its own motion and against the expressed desire of the Assembly to abrogate the compact of 1870, the Assembly disavows all responsibility for the teaching of Union Seminary, and declines to receive any report from its board until satisfactory relations are established. The Assembly, however, cherishes the hope that efforts will be made and will cordially welcome any effort to bring Union Seminary into such a relationship with itself as will enable the Assembly to recommend the institution again to students for the ministry. Your committee would further recommend that the board of education be enjoined to give aid to such students only as may be in attendance upon seminaries approved by the Assembly." In spite of the above dicisions of the General Assembly the directors of Union Seminary have since decided to retain Dr. Briggs as one of its professors.

The *Christian World,* a Reformed Church Paper, says: "Every lover of our church will rejoice at the prosperity of our theological schools, and especially at the fact that they are beginning to meet the demand for ministers. Our theological seminaries are better equipped and endowed, and more young men are enrolled as students than ever before. As evidence of this we need but say that the number of graduates from the various seminaries of our church this spring was forty-eight. Of these, twenty-three came from Lancaster, fifteen from Ursinus, five from Heidelberg, and five from the Mission House. Certainly this is cause for rejoicing and thankfulness."

The Congregationalists have in North Dakota 37 church edifices, 15 parsonages and one college. There are now 40 ministers laboring in this state.

MISSION DEPARTMENT.

EXTRACTS FROM REPORTS OF OUR MISSIONARIES.

Missionary Petter writes that during the second week of February, they returned from Kansas to Darlington. He soon afterwards went to Cantonment to see what was left of their possessions after the fire. Besides his books and a few minor things everything had been destroyed. While at Cantonment he attended the burial of a friendly Cheyenne chief, "White Sun," who had died just before his arrival. "White Sun" was an important and respected chief among his people. Brother Petter writes of him: "He did not often come to see us, but he counted us as among his relatives. When before he died, he called his people around him to take a last leave of them, he also desired to have me come. But as I did not arrive at Cantonment before evening I could not give 'White Sun' the parting 'Handshake.' He repeatedly expressed his desire to see me, to speak to me and to press my hand before he went to his fathers! But I was only permitted to stand at his grave, where we sang the hymn, which the departed had so delighted to hear, '*Nearer my God to Thee.*' White Sun will no more sit with us quietly listening to the Bible truths. We miss him, as we loved and esteemed him."

Of a second visit to Cantonment brother Petter writes as follows: "I again went to Cantonment in order to make preparations for the future. With the kind assistance of brother Weiss we prepared a 'tenthouse.' This was soon finished and put up in the camp of the Cheyennes. The day after my arrival a dear Cheyenne boy, one of our school children, died of consumption. He had been sick for a great while and was glad soon to be relieved and be permitted to 'see Jesus', as he said. His parents, who have a burial place upon their own land, requested that their son should be buried upon our little mission burial place, and let us perform the burial. His father, Roman Nose, was very much affected and could only say, that his boy desired to be buried on our burial place. Here he slumbers, the dear boy, who gave us the first Cheyenne words. May his grave prove a seed for his people!

"We erected our tent by the side of the tent of this boys' parents. They desired that we should do so. The father, in the afternoon after the burial of his son, went to work to clean the place where we were to live. God willing, we shall this week go as far as Garden Plain and visit the Cheyennes there. From there we will go the following week to Cantonment, finish our house and then go to work."

Brother Petter writes in conclusion: "Missionwork is more pressing here now than ever. We are told that the drink evil is spreading in a remarkable way, especially amongst the Arapahoes. Satan prepares and sends out his missionaries to capture these Indians. That which will materially aid us in obtaining an influence over them in the future is the knowledge of their language. * A learned philologist from Washington is here at Darlington to study the construction of the Arapahoe and Cheyenne languages. He has been working at Indian languages for the last 20 years. He speaks english, german, french and portuguese, and has studied about fifteen different Indian dialects. He is well asquainted with the Indians and says, that the Indian can never be permanently gained by means of interpreters, but only by the study of the language. He advised me to write the traditions of these Indians as the only means to understand and master their language. At present he is engaged in comparing the Arapahoe and Cheyenne languages. He designates the Arapahoe language as analytical and the Chyenne as syntetical. From this we learn that the Chyenne language is more impenetrable and more difficult in its construction and articulation than the other, as is the case with all syntetical languages. I have received many valuable suggestions from this man who comes from Switzerland and is searching languages for the Anthropological society of America and Germany."

Missionary J. S. Krehbiel writes of their unsuccessful efforts towards filling the school at Darlington with children. The Indians could not be persuaded to send their children and brought forth all kinds of excuses when requested to do so. He adds, "although I was unsuccessful in obtaining pupils for our school, I could during my search after children at different places make applications from the word of God, which were attentively listened to. May the Lord grant His blessing!"

Brother Krehbiel writes further: "We from time to time visited the Indians in their camps. At one of these visits I found an Arapahoe who had a very sore leg. The sore was caused by coming in contact with a wire fence while riding on horse-back. As he had no medicine I brought him some the following day. I washed his wound, put bandages around it and advised the one nursing him to repeat this from time to time. In a few week we had the pleasure of seeing the man out again. In this way opportunities are offered us from time to time to be helpful to these Indians. On one Sunday eight Arapahoes attended our services here. After the rest had gone home, I endeavored by means of pictures to teach them some bible truths. They studied these pictures attentively and by their sign language asked many questions.

"If the Arapanoes remain where they are now we have a nice missionfield right here. A village about 2½ miles from here contains about 125 persons. The Cheyenne camp about 3 miles away contains an equal number. Besides these there are other Arapahoe settlements from 5 to 10 miles away.

"As brother J. J. Kliewer was here some time ago, we together visited the camps as far as Cantonment. On our way home we took dinner with Harry Bates. Bates and his wife Blanche were both formerly pupils of our school at Halstead. And although they again wear Indian apparel, yet it shows that they have learned something while at school. Harry tills his small farm and Blanche has procured a lot of chickens to which she attends. I tried to persuade them to move to us, for this however they could not yet fully decide themselves.

"The Arapahoes seem to be pleased in having of our brethern living among them. They frequently visit us, and our own people are always welcome with them."

There are those who wish to be Christians in secret, and those even in lands where it is deemed no reproach to follow Christ. But we hear of a Japanese workman who was necessarily away from his shop most of the day, who put the following notice on the door: "I am a Christian; and if any one likes to go in and read my Good Book while I am out, he may. Budhist priests need not come here. I do not want them any more."

THE NECESSITY OF EDUCATIONAL WORK IN CONNECTION WITH MISSIONWORK.

The Missionary Review of the World, in an article on The Present Religious Condition of the Negro in the United States, and the Missionary work carried on amongst them, says: "There are millions to-day in density of ignorance, in depths of superstition, poor, thoughtless, mentally and morally weak. It was immediately realized by those who felt called to this missionary work, that a Christian faith could make no real gain among this people by merely proclaiming to them that Jesus Christ is the Savior of the world, and that now God commanded them to repent. It is not possible to save a vacuum. People with vacant minds cannot honor Christ. Curses brood in the darkness. In ignorance virtue withers. Righteousness needs knowledge. Hence, first of all, missionary schools were established by Northern Christian churches of different communions. From these have gone teachers into elementary schools, until now two and a quarter millions of ignorant people have already learned to read and to write. Many thousands have taken a generous education. A few have risen and are leaders to higher and larger life. There are now one hundred and fifty schools for the training of colored teachers. Sixteen thousand negro teachers are uplifting their people. Twenty-five thousand five hundred and thirty schools are today teaching a million and a quarter of pupils, and a larger proportion of these are Christian schools. They are Christianizing agencies.

"It has been missionary work from the beginning until now, and as necessarily educational in its form as if it were in Africa. One illustration may stand for many. A church was organized and a school by the side of it in Georgia, in an isolated rural community composed almost wholly of black people. The old-time negroes, untaught and untrained, were ready to accept Jesus Christ as their Savior, and in large numbers were received into the church. In the course of time the church was left for some months pastorless. During this period a wandering and crazed man, who imagined himself to be the Messiah in His second coming, came that way. Ready with the Scriptures and fluent in speech, his earnestness and assertion soon won to himself great numbers of these professing Christians among the negroes, whose emotions became inflamed and whose imaginations ran away with what sense they had. The most frantic performances took the place of their former worship. They acknowledged this crazy wanderer to be their Lord, and rendered him the most absolute worship and servile obedience. Their fields went to weeds and they to starvation until the county authorities arrested this state of things by arresting their supposed Messiah. None of those who had been in the schools fell into this great folly. It was again an evidence that those who will hear the Gospel truly must be able to think and understand."

What is said in the above of the mission work among the negroes applies with equal and increased force to our misson work among the Indians. The education of the masses must go hand in hand with the preaching of the Gospel.

"The hell of the Pacific." Such is the name given to the part of Apia, Somoa. And it is not created by the cannibals. For nine months in the year that harbor is full of all kinds of vessels, and *every third building is a grog-shop*. Need we wonder at the significant name given to a place like this?

SUNDAY SCHOOL.

FOR THE MIND'S STORE HOUSE.

What can harm thee when all must first touch God, within whom thou hast enclosed thyself?—Lighton.

Where there is no confidence in God, there will be no continuance with God. When the wind of faith ceases to fill the sails, the ship of obedience ceases to plow the seas.—Secker.

POINTS ON THE LESSONS.

Lesson 13.—July 2nd.

Paul Called to Europe.—Acts 16: 6-15.

The Lord sends his workers where he has work for them to do. The field in Proconsular Asia was not yet ready, so the Holy Spirit directed the apostle to another field. All workers for the Lord should by the influence of the Holy Spirit decide upon their field of labor. Our lesson brings Paul for the first time, as missionary into European territory. "Come over and help us," was the significant call that directed Paul's course. When God directs he also prepares the way, and the hearts; for the apostles had not to speak to closed hearts but to such as were opened by the Lord. Paul's first audience in Macedonia was composed of women, and his first convert was a woman—Lydia of Thyatira. The opened heart having received the Gospel truths, was soon led to baptism. As an example of her faithfulness, she desired to show hospitality to the apostles. By recording this fact the apostle shows the practical part of her religion.

Lesson 14.—July 9th.

Paul at Philipi.—Acts 16: 19-34.

But the work at Philipi did not long continue under such favorable circumstances as that recorded of the conversion of Lydia. Where God's spirit works, Satan soon comes with his opposition; for the preaching of the Gospel and the work of the Christian religion are attacks on the strongholds of satan. And to capture these it requires severe conflicts, and inevitably the servants of God must bear the beating, the stripes, the prison and the stocks. So it was here at Philipi. But though their backs were bleeding from the effects of the stripes, and though their feet were fast in the stocks, the praise of God was in their hearts and upon their lips. He that was with them was mightier than they that were against them. Oh, what a quaking, a shaking and an awaking at that old bastile, both materially and spiritually. Lydia's heart was opened by the still small voice, but with the jailor it took a stronger call. "Sirs, what must I do to be saved?" is the outburst of a shaken and an awakened heart. The balm for such hearts is faith in the Lord Jesus Christ. The jailer, too, like Lydia, showed his acceptance of salvation in Christ by receiving baptism, and performing works meet *for repentance.*

Lesson 15.—July 16th.

Paul at Athens.—Acts 17: 22-31.

Coming to Athens with the doctrine of Christ, Paul was accused of being a setter forth of strange gods. When brought before his judges he compliments the people on being very religiously inclined—very much disposed to honor the gods, even so much so that he had found an altar erected to *The Unknown God.* Taking advantage of this fact he preached to the Athenians the living God as the, to them, unknown God. He shows them that this God is the Creator of all things; that his dwelling place is not in earthly temples, neither is the worship he desires the outward worship so much practiced by the Athenians. He is superior in all respects to all their other gods. He is the source and substance of our existence as shown by the language of their own poets. Drawing the inference that if we are the off-spring of God, certainly he cannot be like the images of gold, silver and stone. Till now God in his mercy overlooked the time of ignorance, while the people were worshiping idols, but now, he has made a way unto repentance and has appointed a day of judgment, and one, whom he raised from death to life as the judge.

Lesson 16.—July 23rd.

Paul at Corinth.—Acts 18: 1—11.

At Corinth, besides speaking in the synagogue every Sabbath the apostle worked at his trade so as not to overtax the hospitality of the friends with whom he lived. It is no disgrace for a minister to work at manual labor, but he should never do it at the neglect of his pastoral duties. When Paul received the assistance of Silas and Timothy, he became more earnest and devoted to the preaching of the Gospel; so much so that he soon raised opposition from the side of the Jews. Opposition to gospel work is no sign of its not being a work of God. To the contrary, the opposition together with the fact that souls turned to the Lord, believed and were baptized was the surest sign that God was working with the apostles. Though Paul was a zealous and courageous apostle, he was no doubt at this time much discouraged and apparently in danger of his life. To encourage him God appeared and spoke to him in a vision. Christian workers are at times liable to fear and depression of spirits. But God is able and always will encourage and protect them.

Lesson 17.—July 30th.

Paul at Ephesus.—Acts 19: 1-12.

In this lesson we meet Paul at Ephesus, not immediately after he left Corinth, but after he had been back to Jerusalem to the feast, and was now on his third missionary tour. Here were believers who were still ignorant of the great power of the religion of Christ—the Holy Ghost. They had not come further in their religion than the baptism of John. Since they were not baptized upon faith in Christ they were rebaptized. But this does not argue that persons may from time to time be rebaptized, rather the contrary. We find no instance where persons were rebaptized where they had been once baptized upon confession of faith in Christ, in the name of the holy Trinity. Such acts would be contrary to the New Testament, and tend to bring sacred ordinance into disrepute. The same influence of the Holy Ghost was here manifested as upon the day of Pentecost. But here too as every where, where the apostles went, there were such, who were hardened and opposed the good work. Here too we see that the Word of God is a savor of life unto life or of death unto death according as it is received or rejected. Twelve men received it affectionately, and they were made partakers of the Holy Ghost, others were hardened, for they refused to believe, and became Satan's preachers among the multitude, to prejudice them against Christ and his religion.

THE YOUNG PEOPLE.

MORE AND BETTER.

Each new day still may I bring
Unto thee, my chosen King,
More, with loving heart to give,
More as in thy sight to live.
Reaching out for others' need,
Reaching up with God to plead;
Watching, waiting for thy word,
Better serve thee, blessed Lord.

More of thy dear will to know,
In thy likeness more to grow;
More the Christ-like spirit share,
More and better fruit to bear;
Ever keep with clearer light
All the Christian armor bright.
More and better—Christ to shine
In my life, the glory thine.

PHEBE A. HOLDER.

FOR YOUNG MEN AND WOMEN.

With whom do you associate? Are your companions ambitious to rise higher intellectually and morally, or are they of that class of indolents who care for nothing but a theatre, a box of cigarettes or a novel? If so, get new ones or go alone. Nothing is more certain than that young persons are known by the company they keep. It is easier to go two steps down than one up the social stairway that leads to a good reputation. On the way down there are plenty of those who will enjoy making the journey as pleasant and rapid as their own has been; but on the other course most people are so busy trying to maintain the shaky position they are already in, that a helping hand will seldom be extended.

Every place that the Bible is adapted for, every place that the church is adapted for, the Christian Endeavor Society is adapted for, since it is not outside the church, neither is it a wing of the church, but the very heart and core of the church.—WILLIAM PATTERSON.

Here is a temperance lecture that needs no comment. Marcy Warner, who was executed at Louisville, Ky., on March 9, for murder, said while on the scaffold: "I have a few remarks to make before I die. If any of you ever take a glass of whisky, before you put it to your lips think of Marcy Warner with his rope in his hand, and then look into the bottom of the glass and see if you can see a rope there. This is all I have to say."

When we penned the paragraph in our last issue stating that the Columbian Exposition would be closed on Sunday, we were under the impression that the matter was finally settled, but it appears the fight is not ended yet. We now hear the clashing of weapons between the national authorities and those of the state of Illinois. We hope that the christian sentiments of the former will prevail over the unchristian sentiments of the latter.

The Twelfth Annual International Christian Endeavor Convention will be held in Montreal, July 5—9. Francis E. Clark, president of the United society expects to be back from his year's tour around the world by that time and promises to be the leading human figure in the great convention. Of course Christ and his Church are the great figure heads. In our next issne we hope to be able to give news from this convention. By the way our Bro. N. B. Grubb has been named a delegate to the convention from his society, and we expect him to tell us something of his experiences.

A TIMELY PARABLE BY TALMAGE.

I have always noticed that just in proportion as a man cannot get along himself he is fearful of some one else making an excitement. Last week a mud-turtle down by the brook opened its shell and discoursed to a horse that was coming down to drink. The mud-turtle said to the horse: "Just as I get sound asleep you are sure to come past and wake me up. We always used to have a good quiet time down here in the swamp till you got in the habit of thumping along this way. I am conservative and like to keep in my shell. I have been pastor of thirteen other mud-turtles, and we always had peace till you came, and next week at our semi-annual meeting of mud-turtles we shall either vote you a nuisance or will talk it over in private, eight or ten of us, which will probably be the more prudent way." Then the mud-turtle's shell went shut with a snap, at which the horse kicked up his heels as he turned to go up to the barn to be harnessed to a load of corn, that was ready for the market.

Let us all wake up and go to work. There are in the private membership of our churches and in the ministry a great many men who are dead, but never had the common decency to get buried. With the harvest white and "lodging" for the lack of a sickle, instead of lying under the trees criticising the sweating reapers who are at work, let us throw off our owu coat and go out to see how good a swathe we can cut.

The Canadian monthly, *The Endeavor Herald*, tells of the good result of one "endeavor" in these words: "Some months ago the Hamilton Local Union formed a good-literature committee, part of whose duty it is to supply barber shops with good religious readiug matter. The work has not been fruitless. One barber was recently asked to work on Sunday, but refused. 'Didn't you use to shave customers on Sunday?' he was asked. 'Yes,' he replied; 'but since those Y. P. S. C. E. people have been bringing me papers, it made me ashamed of myself, and I don't work any more on Sunday.'"—*Golden Rule.*

The idea of the Christian Endeavor Society is uuity only in essentials. The movement has no special significance in connection with the question of organic unity. It may providentially lead to that in the case of some churches where the lines of division are faint or purely arbitrary, but such results are not in the thoughts of the leaders of the movement. They insist, first of all, upon church loyalty; and whatever may come beyond that in the way of bringing together the divided camps of Christendom, they are willing to trnst to God and the future. In all these things we are constrained to believe that the organizers aud leaders of this movement have builded better than they knew.—*Christian at Work.*

Anyone who practically embraces the religion of our Lord Jesus Christ will have no use for any of the new-fangled religions of to-day, for "the old-time religion" satisfies in every respect. Anyone who claims to have the religioa of our Lord Jesus Christ and is not saved and kept from sinning and does not find happiness and satisfaction in it, is either a hypocrite or greatly deceived.—*Times of Rejoicing.*

QUESTION CORNER.
No. 30.

PRINTERS PI.

The following paragraphs of letters if properly arranged form familiar scripture passages. What and where are they?

1. Iesesdb rea hte eemk, rof hyet hsall therini hte thear.
2. tfer ton ythlfes caseueb of vile roeds.
3. lessedb si eh hwsoe tanrsesgsnio si gorfvine, hwose nis si verdecov.
4. teh drol si ym pehsdreh I lashl otn tanw.
5. I vahe tes hte rodl walysa ebofre em.

MARRIAGES.

BENNER—PRICE.—On May 25th, 1893, at Souderton, Pa., by Allen M. Fretz, William W. Benner aud Sarah H. Price, both of Souderton, Pa.

DEATHS.

DEASLY.—On May 12, 1893, in Philadelphia, Pa., Willard, only son of John and Gertrude Deasby, aged 13 months. Funeral services by N. B. Grubb.

FINK.—On May 13, 1893, in Philadelphia, Pa., Mabel Alice, daughter of William H. and Cavilla Fink, aged 2 yrs., 7 mos. and 12 days. Funeral services by N. B. Grubb.

KUMMERER.—On June 11th, 1893, in Milford, Bucks county, Pa., widow Elizabeth Kummerer, nee Stauffer, aged 75 yrs., 7 mos. and 28 days. Funeral services conducted by A. B. Shelly. Interment at West Swamp.

NACE.—On June 18, 1893, in Perkasie, Anna, wife of Isaac Nace, and daughter of Rev. J. H. Oberholtzer, aged 57 yrs., and 1 day. Interment at Sellersville, Revs. J. H. Waidelich and A. B. Shelly officiating.

CONTRIBUTIONS ACKNOWLEDGED.

For our Indian Mission received during the month of May.

From Michael Sander, Lanc. Co., Pa., $2.00; Chr. Sander, $1.50; Mrs. Joseph Kaufman, Kan., $5.00; Deep Run Sewing Circle, Pa., $15.00; Salem cong., Dalton, Ohio, 12.42; Rev. Chr. Schneck, $2.00; Anonymous, $1.00; Salem cong. Sewing circle, Ohio, for Rev. Petter, $6.66; Hoffnungsfeld S. S., Kan., $9.65; Hillsboro cong., Kan., $57.34; Elbing, Kan. Mission Festival collection, $40.93; D. Goerz, Treasurer of the committee on Bequests of the General conference, payment on account of the Leisy Bequest, $1000.00, and interest on money held in trust by the committee, $24.00; Gnadenberg cong. Kan., $12.50; Alexanderwohl cong., Kan., $75.00; Anonymous as a thank offering to God for the restoration of a sick child, $5.00; Children's Festival collection in Hoffnungsfeld cong., Kan., $8.05; Souderton cong. Pa., $9.64; Abr. Entz, Newton, Kan., $10.00; Jacob Entz, West Prussia, $10.00.

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From A. Schowalter, $5.00; New Alexanderwohl cong., Kan., $205.50; Hoffnungsau cong., Kan., $226.00: H. P. Krehbiel, Oberlin, Ohio, $10.00; Chr. Goebel, $5.00; St. James cong. Minn., $8.80; Catharine Moser, Dalton, Ohio, $10.00; Berne cong., Ind., $211.05; Emmaus cong., Kan., $202.50; by the hands of N. C. Hirschy, Wadsworth, Ohio, $17.60; Hillsboro cong., Kan., $24.50; B. Buhler's congs., $99.00.

Gratefully Acknowledged,
H. SUDERMAN, JR., Treasurer.

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"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

VOL. VIII. NO. 11. QUAKERTOWN, PA., AUGUST 1893. WHOLE No. 95.

BLESSED SABBATHS.

Bright shadows of true rest; some shoots of bliss;
Heaven once a week;
The next world's gladness prepossessed is this;
A day to seek
Eternity in time; the steps by which
We climb above all ages; lamps that light
Man through his heap of dark days; and the rich
And full redemption of the whole week's flight;
The pulleys unto headlong man; time's bower;
The narrow way
Transplanted paradise; God's walking hour;
The cool o' the day;
The creature's Jubilee; God's parle with dust;
Heaven here; man on those hill of myrrh of
Angels descending; the returns of trust; [flowers,
A gleam of glory after six day's showers;
The church's love-feasts; times prorogative
And interest
Deducted from the whole; the combs and hive,
And home of rest;
The milky way chalked out of suns; a clue [story
That guides through erring hours, and in full
A taste of heaven on earth; the pledge and cue
Of a full feast, and the out-courts of glory.

H. VAUGHAN.

THE LORD'S DAY.

A meditation on Rom. 14: 5; Gal. 4: 10-11; Col. 2: 16, by J. S. Moyer; read at the ministerial conference, May 1st, 1893.

The terms, days, holidays, months, sabbaths, etc., have reference to the Jewish feasts, times, and Sabbaths which were commanded in the law and elaborated in the tradition of the elders.

According to the teaching of Pharisaic Judaism, that man was regarded truly pious who observed these days and feasts in the strictest literal sense. That the keeping of the Sabbath, on which the law laid especial emphasis, had degenerated under the pharisaic Jews and had lost for them its proper spiritual import, is evident from the fact that they continually accused the Savior of breaking the Sabbath.

Even the Jewish converts to Christianity frequently evidenced their human weakness and their lack of a proper understanding of Christian liberty in that they still allowed themselves to be bound under the law and could not free themselves from the false pharisaic interpretation of the law, but scrupled even at the laws and commandments which have found in Christ their fulfillment.

As long as the observance of the law was not made a condition of salvation and imposed as a burden on others the apostle left the question to the individual conscience and in love bore with the weak; but whenever they made it a condition of salvation and thus set up a righteousness of works beside the righteousness of faith, he decidedly opposed such teaching.

The principal question for us to-day is whether the Sabbath, ordained of God in the law, is here included, and in what relation the Christian Sunday or the Lord's Day stands to the teaching of the apostle in these passages. As a key to the proper solution of this question we take the word of the Lord, Mark 2: 27-28.

"The Sabbath was made for man," therefore for his good, as a blessing to him. The right observance and hallowing of the Sabbath, could not benefit or enrich God but man himself, and a failure in the proper keeping of the Sabbath could only work harm to man by robbing him of the intended blessings. In this also the word of the apostle is true: "He that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap everlasting life."

To understand rightly the keeping of the Jewish Sabbath, we must carefully study Christ's position in regard to it. As our mediator he stood not in the position of a believer under grace, but under the law; for he was put under the law and he kept the law perfectly and blamelessly. Though he was Lord of the Sabbath, he never did anything on the Sabbath which would have been a transgression for an other man. But he assumed a liberty which from the Pharisaic standpoint was regarded as breaking the Sabbath, as for example, the plucking of the ears of corn by the disciples, and the healing of the sick. By word and example, he taught that it is not wrong to do good on the Sabbath. The Sabbath being made for man, it is a day on which it is especially fitting to do good to man. And the doing of good results in a blessing not only to him to whom the good is done, but also to him who does it. Doing good brings us into a godly atmosphere, for such work is godly.

Under the new covenant the believer stands no longer under the law, but under grace, so that the law has no more dominion over us, for we are not children of the bondwoman but of the free. We are no longer controlled by the letter of the law, but by the spirit. It was therefore a turning back to the flesh to be made perfect in that which was begun in the Spirit, when the Galatians turned again to the observance of the Jewish laws, and it showed a weakness of faith when they scrupled over meats and drinks, Sabbaths, months and seasons. As long as I am in America I am under the laws of this land. When I go to England, however, I am free from American laws, but I am then under the laws of England. Paul illustrates the same point by an other figure, Rom. 7: 1-4.

Are then under the new covenant all days alike, or what claim has Sunday to be set apart as a hallowed day? We admit there is no law given us on this point. Neither in the Gospels nor any other part of the New Testament do we find any command or direct admonition to keep either the Jewish Sabbath (the Seventh Day), or the First day of the week, or any other day as a special holy day. However, the absence of a direct command does not say that the Lord's Day has no claim under the new covenant. What it does say is that the New Testament does not make the keeping of the Lord's Day (Sunday), any more than any other part of the Christian's life, a matter of law as the Jews were under the law. Whenever we as Christians make it a law unto ourselves in that sense, we get on the wrong track. The righteous lives by faith. He lives in the Spirit and walks in the Spirit, the Spirit of Christ constraining him.

While we are living in the body, we have both bodily and spiritual needs, and both must be met according to God's ordering. In both respects, but especially in respect to the spiritual well-being, we need one another's service and help. This mutual service and help love constrains us to render, but in order to do it we need opportunities for personal intercourse with one another, and for this reason alone, if for no other, we would need a regular day specially set apart for spiritual work.

In the time of the apostles, particularly in the first church at Jerusalem, when they had daily breaking of bread from house to house and continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers; when they were living as it would seem from the income of the property they had sold and laid to the apostles' feet, having left for the time their occupations and work,—they had all days alike every day being hallowed to the Lord; and when we shall at last enter into the Sabbath rest yet remaining to the people of God, then, too, will all days be the same.

However, in the apostolic church, things could not go long in this way. For their material support they soon went to work again and it was laid on all, with quietness to work and eat their own bread, as it is to this day. It now became necessary to have a set day for their mutual spiritual upbuilding, lest amid the cares of this life the nurture of the soul should be lost. The kingdom of God in the individual heart and in the world could not be developed and extended amid the busy occupations of life without a certain, universal, and fixed day for both personal and united spiritual exercise. Even the physical well-being of man and working animals requires a regular day of rest, and experience teaches that the ratio appointed by God in the beginning—one day in seven—is the only one that will answer.

Though we do not find in the New Testament any day legally appointed for this purpose, yet we see unmistakable traces among the early believers that they thus used Sunday, the "Lord's Day," the day of Christ's resurrection. And the Lord himself, after his resurrection, appeared to his disciples generally, if not every time, on this day of the week, thus practically designating it as the day for them to keep holy. It was also on this day that John was in the Spirit on the isle and heard the great voice as of a trumpet. Nor could there be a more appropriate day for the Christian to use in the cultivation of the spiritual life, than the one on which Christ passed from death unto life, thus bringing forth life for all.

Later, and on down to the present time, we find in all Christendom the Lord's Day recognized as a day for rest, for spiritual edification, and for proclaiming the Gospel, separated and hal-

Concluded on page 84.

IS YOUR LAMP BURNING.

MATT. 5: 16.

Say is your lamp burning, my brother?
I pray you look quickly and see;
For if it were burning, then surely
Some beam would fall brightly on me.
There are many and many around you,
Who follow wherever you go,
If you thought that they walked in the shadow,
Your lamp would burn brighter, I know.

Upon the dark mountains they stumble,
They are bruised on the rocks, and they lie
With white pleading faces turned upward,
To the clouds and the pitiful sky.
There is many a lamp that is lighted—
We behold them anear and afar;
But not many among them, my brother,
Shine steadily on like a star.

If once all the lamps that are lighted
Should steadily blaze in a line,
Wide over the land and the ocean,
What a girdle of glory would shine!
How all the dark places would brighten,
How the mists would roll up and away!
How the earth would rejoice in her gladness
To hail the millennial day!

MRS. E. M. H. GATES.

WAYS OF DOING GOOD. *(Continued.)*

BY H. G. ALLEBACH.

We should make use of our characters to furnish examples to those who, consciously or unconsciously, are disposed to imitate us. The best Bible to ever so many people is the conscientious Christian, whose walk and conversation is verily "known and read of all men." I have no doubt that positive unbelief in the Word of God is often fostered by the evil impressions made by inconsistent and thoughtless professors of Christianity. A peculiar duty here confronts us—*self denial.* Some may doubt the urgency or the reality of this duty—indeed, since the day that Cain quibbled about being his brother's keeper, it has been quite common to waste words on this point. But nothing is a matter of more frequent experience than the contrary effects of our actions respectively upon ourselves and others. We all know that many things are good for us which are not so for our brethren. If we resort to them, we may be benefitted; but our neighbor, who does likewise, may be injured. Paul says in the eighth chapter of First Corinthians (which every Church member should repeatedly read), "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Engaged as we are in our various pursuits, again and again will we be brought face to face with just such problems. And it is the duty of the conscientious Christian to watch out for them,—carefully to weigh his actions, and wisely to calculate their results. And he knows his duty in every case. The moral laws says: "When in doubt, abstain." If he finds the outcome likely to be to his brother's injury, he must keep hands off. This is Christian duty every time—wise, reasonable, principled, charitable and Biblical. When every Christian once begins to observe it faithfully, we shall see some beneficent changes.

Another point of view may make this clearer. Shakespeare says,

> "To thine own self be true,
> And it shall follow as the night the day,
> Thou canst not then be false to any man."

This may be true; but most of us can not bridge the gulf between the two statements. In the light of what was said above, a man may become too "true" to himself, and may become selfish. But a selfish man generally finds out to his cost, whether in this life or in the next, that he has been far from true to himself. The men who call life a failure are always those who sit down disappointed at every step of the way because the world has not danced to their piping, or catered to their own sweet will. In trying to find their lives they have truly lost them. On the other hand, those who really enjoy life and feel it sweet to live, are they who seek to be scrupulously true to their fellows, who regulate their actions by Paul's principle of self-denial, "finding another's joy their own." Now, which is the truer to himself? In the higher sense, Shakespeare's dictum must be correct. Our motto, let it be 1 Corinthians 8: 9.

Among the standing problems in the Church is that of how to make use of everybody. Here, as in secular occupations, there are too many misfits. One man desires to preach when everybody else knows he can serve the Lord better by engaging in almost anything else. We cannot afford to waste the material in our churches. Every man ought to go to his proper place; and no time is wasted if a little caution be exercised in parceling out the work. Right here it pays to wait. It is an excellent plan to judge of a man's qualifications in general by observing his points of excellence and usefulness in secular life. A salesman by occupation should have a hand in those features of church work concerned with the increase of attendance, the stimulation of individual interest in the work, and the soliciting of church patronage. A successful public school teacher should by all means have a class in the Sunday school. Men of sharp and quick business judgment should be selected as deacons and elders, and upon executive committees in order to insure the accomplishment of as much and as good work as possible. The wealthy members are reasonably expected to furnish solid financial backing to any enterprise undertaken. Indeed it would not be out of the way to adopt a few civil service rules and regulations for the purpose of finding the right man for the right place, and insuring thoroughness of work.

Another point is of first importance—love for Christian work. The law governing this is similar to the law governing any secular preferences. That which we love, and pursue because we love it is that in which we are bound to excel. We want to awaken in our young people a love for Christian work, and a universal desire to make themselves useful. The supreme value of this lies in the fact that it will largely determine every members' peculiar sphere of activity. But we must insist upon self consecration if we intend to keep the wheel in motion. The love mentioned above must be deep seated and abiding, else it is worthless. It is such an exceedingly common thing to see jealousies and squabbles arising between church members simply because there is a feeble or an unworthy consecration to God. Self-glorification gets the upper hand of God's glory. A congregation can only be free from such drawbacks when it once gets to have more perfect command of its resources, and knows what kind of men to employ, and to what place to assign them. When this is once determined, there will be no clash of ambitions or duties, for every one will have plenty to do working side by side with his neighbor. Every man will then be seen to be to a certain extent, indispensable. And to work toward this end, do not undervalue prayer. It is the key that will unlock many and many a difficulty. *Every member should* pray,—every earnest worker. "The effectual fervent prayer of a righteous man availeth much."

(To be continued.)

ABOUT THE THEATER.

Dr. Theodore Cuyler, in response to a question as to what he thought of the theater, said in the New York *Mail and Express:*

You must take the average stage as it is and not as you would like to have it. It is an institution which, if you patronize, you become morally responsible for, as much as if you were to patronize a public library, or a public drinking saloon. As an institution it habitually unsexes woman by parading her before a mixed audience in man's attire. Too often it exposes her in such a pitiable scantiness of any attire at all, that if you saw your own sister in such a plight, you would turn your eyes in horror. Yet you propose to pay your money (through the box office) to somebody else's sisters and daughters to violate womanly delicacy for your entertainment. There is no evading before God, your accountability for the theater, if you habitually support it.

Another peril of the theater arises from the fascination which it too often engenders. Like wine-drinking, it becomes an appetite. To gratify this growing passion for the play house, tens of thousands of young men squander their money and their time. Other and purer recreations become tame and insipid. Wholesome pleasures cease to please, just as a brandy drinker ceases to be satisfied with cold water. It is not recreation, but stimulation, too, that you will be after when you become enslaved by the fascination of the stage.

My young friends, be assured that no sagacious employer ever chooses a clerk or accountant or any other employee the sooner because he is a theater goer. No sensible man is apt to select the companion of his heart and home because she is a frequenter of a play-house. No good woman wants her sons and daughters there. No pastor expects that his youthful church members can go into that impure atmosphere without a terrible damage to their piety. I don't believe that the theater has ever helped many souls toward heaven. I know that it has sent thousands to perdition. Now that I have, in kind and candid plainness of speech, pointed out some of the inevitable perils of the play-house, do you feel like taking the risk?

SHOPPING.

"When we have asked Him to *take*, and continually trust Him to *keep* our money, 'shopping' becomes a different thing. We look up to our Lord for guidance to lay out *His* money prudently and rightly, and as He would have us lay it out. The gift or garment is selected under His eye, and with conscious reference to Him as our dear Master, for whose sake we shall give it, or in whose service we shall wear it, and then it is all right.—*Sel.*

A DRAMA IN FOUR ACTS.

ACT I.—Before the bar in a saloon.
ACT II.—Before the bar of the court.
ACT III.—Behind the bar of the jail.
ACT IV.—Before the judgment bar of God.—*Christian Standard.*

INNOVATIONS.

Innovation is the introduction of something new. In writing on this subject we mean only those things that are now considered new by many of the churches at the present day. Religion is often looked upon as being something that cannot be improved. This is true in one sense. The religion as taught by our Savior is a perfect one. But when it comes to the religion of the church (the visible church) we do not find it perfect. Church discipline is sometimes taken for religion, (and it is the only kind that some possess) this is an error and from this error comes trouble in churches. We believe that that which is commonly called religion to-day can be improved. As men and women receive light, new and glorious things will be revealed and opened up to them. New fields of labor will be opened up to them. Sin and unrighteousness will appear more and more sinful as they advance toward the source of all light, and as satan is ever on the alert, using every device possible to slay his thousands, why should the church be slow in using all scriptural means and bringing into action all her available forces to defeat or at least hold in check the advantages satan has already gained in the church?

Let any one that thinks it worth while read up ancient history and become acquainted with their mode of doing work. Take for instance the weapons used in war and compare them with those now in use, and we will find that the modern weapons are a great improvement over those of ancient time, and an army equipped with those weapons used in the time of the Israelites could not stand against those of the present day. While this is true in a carnal sense, we might say that nearly the reverse is true as to the spiritual advancement of the church. The church has by no means kept pace with the scientific attainments of the age.

There are some things looked upon as innovations by the church to-day that would indeed be a great blessing to all. We remember that twenty-five years ago the Sunday school was looked upon with suspicion by many, and to-day wherever introduced it is considered of vital importance and could by no means be dispensed with, and while it may not answer all the purposes for which it is intended, it has been the means of doing much good. Young people's meetings are at present considered by some as innovations, while, if the thing were rightly considered we should be ever so thankful to God for giving his Spirit to the young in such a degree that they are willing to work for their Lord and Master. Is it not fitting indeed that while satan has his death traps open, such as the saloon and dance hall and parties of every conceivable nature, six days and nights in the week for the destruction of both soul and body of the young, that on the other hand our young Christians should meet at least one evening out of the seven to warn and exhort their poor fallen brethren, and plead with them to come to Christ, and at the same time build one another up in the most holy faith. We say, God speed this good work, and may these meetings be multiplied in number and spiritual power until they will be more than a match for satan's soul destroying dens of sin and iniquity. But look at the uneven chances of the Christian worker; for while satan uses *all* the six days (and even sometimes the seventh) to deal out destruction and misery to old and young. The young Christian who with a good motive serves his Master with all the power he has is by some brethren not even encouraged in the spiritual work. The young are included in the prophecy of Joel, for he says, "I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy." This promise includes all. It is all a work of faith, and if the young exercise faith they can acquire this gift as well as older persons, and have as much religious experience as older ones, and we should be glad to help them along in every good work.

There are some things considered as innovations that are as old as the gospel dispensation. Meetings for prayer and edification is one of these. They were common among the early Christians. Why they are at present discarded and not considered beneficial by some is strange indeed, as they are, when properly conducted, a means of grace not acquired in any other way. Social meetings could be made a source of much spiritual strength, if all were full of the spirit. Paul admonishes us to exhort one another daily lest we be hardened through the "deceitfulness of sin." If we as Christians could but show to the world that we really enjoy the religion of Jesus Christ, half of the work of converting our children and all around us would be accomplished. But how can any one believe that we enjoy religion when we come together and our conversation is all about the things of this world? "Of the abundance of the heart the mouth speaketh." "If we have not the spirit of Christ we are none of His."

'He that knoweth to do good and doeth it not to him it is sin." What a glorious thing it would be if Christian people could but see things in the same light, and all agree in working against the wrong and advocating the right, making use of all the means of grace that God gives us and wants us to use. How much of this world's sorrow could be avoided and many more souls made to rejoice in their Savior! "Whomsoever the Son freeth is free indeed." And we must be free to battle for the right. Let every avenue that is open to the worker for God be filled, and let none hinder the good work, but rather encourage by word and work, ever praying for the advancement of Christ's kingdom and the total annihilation of satan's, and God will surely bless our effort though done very imperfectly and in weakness.—A. K. KURTZ, *in Herald of Truth.*

SETTLING ACCOUNTS.

The question was once asked, "How will the day of Judgment be spent?"

The answer a true one, was, "*In settling accounts.*"

Yes, all unsettled and wrongly settled accounts must then be met. They may have been forgotten, but in the memories' galleries, which will then be illuminated with piercing rays of light, they will all be seen with awful vividness.

Deeds which were thought to have perished, will be alive with terrible might. Their vision will be an awful thing for many a lost soul to face.

Broken promises, short measures, unpaid church, paper and book subscriptions, evaded accounts, injuries to the innocent, cruel gossip and slander, secret sins and open transgressions must all there be met. There is only one exception, and that is where they have been confessed, forgiven and blotted out.

Reader are you ready?

"So then every one of us must give an account of himself unto God."—*Sel.*

People seldom improve when they have no model but themselves to copy from.

TIME TO AROUSE.

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."—Eph 5: 14.

An accomplished young lady lay dying. She had been a brilliant star in the arena of fashionable life, and had drank freely from the cup of pleasure. Now death stared her in the face. A minister was sent for. As he entered the room, she exclaimed, "O, sir, I am lost, your very presence condemns me. The sermons you preached, your faithful warnings from the pulpit, all condemn me. O, stifled convictions! Neglected Bible! Wasted time! how you now haunt me!"

Thus she wailed, as the once attractive form, was fast becoming paralyzed by the icy hand of death, the spirit soon to join that innumerable caravan on its ceaseless march to Eternity to reap the reward of a careless life.

The unregenerate are described by the text Book of God as being dead in trespass and sin, without God, and without hope in the world. And all this, too, regardless of their moral standing, either in their own estimation, or that of their friends. The testimony of God to the universal condition of mankind, out of Christ, is, "All have sinned, and come short of the glory of God."—Rom. 3: 23. Then to every rational man and woman, who are strangers to grace, comes with solemn personality the warning. "Awake thou."

Dear reader have you been awakened from the sleep of sin by God's convicting Spirit, are you conscious that it is not well with your soul? Do you realize that you lack the peace of God which surpasseth all understanding, and that if summoned by death, *you would be unprepared?*

If this is the confession honesty compels you to make, then flee for your life to Him who is "Mighty to save,"—Isa. 63: 1. Do you ask how to approach this great and only Deliverer from sin and its penalty? Then heed His own precious invitation:—"Verily, verily, *I say unto you*, he that heareth my Word, and BELIEVETH ON HIM THAT SENT ME, *hath everlasting life*, and shall not come into condemnation; BUT IS PASSED FROM DEATH UNTO LIFE."—John 5: 24.

God will respond with peace and forgiveness to every sin-sick soul longing to realize the light of His reconciled face. "Ye shall seek me, and find me, when ye shall search for me with all your heart."—Jer. 29: 13. "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."—Isa. 45: 22.

Slumber no longer, delay not, turn neither to the right nor to the left. "To-day if ye will hear His voice, harden not your hearts."—Heb. 3: 15. "Behold, now is the accepted time; now is the day of salvation."—2 Cor. 6: 2.

TRUTH.

Truth is beautiful, as well as safe and mighty. In the incident related below, a boy twelve years old, with only truth as a weapon, conquered a smart and shrewd lawyer who was fighting for a bad cause.

Walter was the important witness in a lawsuit. One of the lawyers, after cross-questioning him severely, said: "Your father has been talking to you and telling you how to testify, hasn't he?"

"Yes," said the boy.

"Now," said the lawyer, "just tell us how your father told you to testify."

"Well," said the boy modestly, "father told me that the lawyers would try to tangle me in my testimony, but if I would just be careful and tell the truth, I could tell the same thing every time." The lawyer didn't try to tangle up the boy any more. **Let all our young readers always abide by the truth.**

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, ALLEN M. FRETZ, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., AUGUST, 1893.

The semi annual meeting of the Eastern District conference will be held in the Upper Milford church on Thursday, September 21st, preceded by a ministers' conference on the 20th. The programme for the latter will appear in the September number.

We call attention again to the Sunday school convention to be held in the Springfield church on Tuesday and Wednesday, August 22nd and 23rd. For the programme the reader is referred to the July number. Persons intending to come by rail to Centre Valley, are requested to notify Bro. J. S. Moyer and arrangements will be made for all to take them to the church. Address, J. S. Moyer, Centre Valley, Lehigh Co., Pa.

We may call this a "Sabbath" number. The readers will find something worth reading on this subject. From the time that God at the creation instituted the Sabbath for the good of man, the Sabbath question has been an important one, and it will continue such as long as the world stands. That in the Sabbath we are in possession of a strategical point of great importance in our Christian warfare, is acknowledged by the enemy in his desparate efforts to drive us from it. Surely, then, every Christian should be unflinching in his defence of it.

The gates of the Columbian Exposition at Chicago are at last closed. The undisguised reason for this decision, namely that it does not pay in dollars and cents to have them open, while not a very creditable one to the board of directors especially in view of their earlier pretended charity for the working man, is nevertheless a great credit to the American people. The reason that Sunday opening did not pay is that the sentiment of the people is against it and that speaks volumes. The outcome of this struggle is largely due to the decided stand that large numbers of Christian exhibitors and would-be visitors to the Fair have taken, and is an encouragement to uncompromising loyalty on the part of all Christians to their Lord and Master on all questions whatever.

The prospectus of Bethel College is out and thus the opening of the school in September is assured. It should be a matter for congratulation to every Mennonite that we as a denomination in this country have at last a college. True, the college proper is, according to the prospectus, as yet in embryo; but an embryo placed into proper circumstances will develop into a strong and perfect plant, and we congratulate the friends of higher education in our church, that they have succeeded to put this college embryo into such condition and circumstances as to give promise of a healthy development into a full-fledged college. These conditions are,—a school in a good, substantial, commodious, well-built, free-of debt building; with an excellent preparatory and academical course of study; a good corps of instructors; are able, full of business, consecrated board of directors; the financial backing of a considerable endowment fund; and above all with the promise of the blessing of God because undertaken in His name and with the definite object of promoting a sound Christian education. Under such conditions if the school is not a success and does not work its way up to a standing among the higher institutions of this land, it must be because the Mennonite church is not worthy of it. A copy of the prospectus containing course of study, can be obtained by addressing Rev. C. H. Wedel, Newton, Kan., and we would advice every friend of education and every one contemplating going to school to send for one.

Through the kindness of dear Christian friends at Morgantown, Pa., the writer of this note recently had the pleasure of attending a convention of Christian workers held in that place under the auspices of the Epworth League. Though the programme was arranged throughout with particular reference to the work of the League, yet the exercises from first to last breathed such a pure Christian (as distinguished from sectarian) spirit, that it required simply a mental substitution of other names for "Epworth League," "Cabinet," "Chapter," &c., to imagine one was sitting in a Christian Endeavor convention. The discussions on the different departments of work reminded one forcibly of the open parliaments on committee work in C. E. Conventions, while the objections stated and answered, the dangers pointed out and the proper position defind on such questions as, "The Mutual Relation between Pastor and League," and "The Pledge," met the ready sympathetic recognition of an Endeavorer; and finally the remark made on the Sabbath question in reference to the World's Fair, would have brought any C. E. Convention to their feet. Indeed, in the study of Epworth League work for which this convention afforded us an opportunity, we have not discovered the smallest feature that would not equally well stand under the older name and organization of Christian Endeavor. Why not have the affiliation with other Christian workers which the latter society affords? That we felt at home among these earnest Christian brethren and sisters goes without further assertion. We were glad to see our Mennonite friends whose church is many miles away, engaging in work for the Master n the local society or league while still faithful to their own church and pastor. It reminded us of the earnest Christians who under similar circumstances are active workers in our own society at home. May the Lord bless all his faithful children and bring us all, in the enjoyment of His blessings and in the carrying on of His work, ever closer together in the bonds of Christian fellowship, so that we may be one in Him.—A. S. SHELLY.

NOTES FROM THE FIELD.

On the 18th of June a combined Young People's Society Convention and Mission Festival was held in the church at Moundridge, Kansas. The church being too small for the expected attendance, a large tent was erected for the occasion. The large actual attendance fully justified the preparation. Interesting papers were read and addresses made by I. D. Rupp, Dr. P. Richert, Peter Krause, D. Toevs, Abr. Ruth, J. W. Kliewer, Mary Krehbiel, Prof. G. A. Haury, and Dr. S. S. Haury.

On the occasion of the children's festival held in the congregation at Bluffton, Ohio, on June 25th, the large church was unable to accommodate all the people in attendance. This congregation has two large churches and maintains two Sunday-schools.

The congregation and Sunday-school at Wadsworth, Ohio, held their children's festival on Sunday evening, July 9th. The glorious symbol of God's promises, the rainbow, furnished the theme for the evening, and was prominent both in the exercises and the decorations. Surely a beautiful theme for the children, to whom the wonderful bow in the sky is ever a source of delight and whose life is as yet so largely wrapped up in the promises that God has placed in them and around them.

The Church is generally composed of two classes of people—workers and shirkers. The workers don't shirk and the shirkers don't work. The lines are clearly drawn between them, and pastors soon learn to know which is which.—*Martinsburg Lutheran.*

Conclusion from First Page.

lowed unto the Lord. Moreover, Christian governments have recognized and legally established the First day of the week as a day of rest, which legal enforcement is made necessary by the fact that in all Christian countries there are always, besides the true, spiritually minded believers, many unbelievers and carnally-minded people. The former, walking in grace, would need no law, but the latter must by the law be prevented from disturbing the evident rights of the others.

To keep Sunday and rest from labor simply out of fear of punishment under the law, may result in bodily blessings though many lose even these by their sinful indulgences which, with them, take the place of labor on Sundays. However, spiritual and eternal blessings come to us from the Lord's day just in such measure as we draw nigh unto God, feeding our souls on the spiritual food of His word, spending and being spent for the eternal good of our fellowmen.

By failing to observe or desecrating the Lord's day, we therefore sin: 1. Against God who at the creation established a day of rest and commanded it for the good of man. 2. Against Christ, because we not only fail to help in the promotion of His kingdom and the united praise of God, but in reality either directly or indirectly work against him and therefore for the devil. 3. Against the Christian government, which has commanded the day as a day of rest. 4. Against our fellowmen, in that we deny them our help in their spiritual work, give them a bad example, and become to them a stumbling block and a hindrance. 5. Against ourselves, in that we rob ourselves of the blessing that God has intended for us and that we need for our temporal and eternal welfare. 6. Often against our animals in not allowing them the needed rest.

Like every other form of sin, the desecration of the Sabbath works ruin to the human family. It brings reproach to any people, while righteousness, in the keeping of the Sabbath too, exalteth a nation. The virtue and moral strength of a people depend largely upon their regard for and proper observance of the Sabbath: with it the moral bulwarks of a nation stand or fall.

The Christian, who is no longer under the law but under grace, may not therefore continue in sin; but, being dead to sin, he will the more diligently strive to live righteously, to be a light in the world, as in all things so also in respect to the Sabbath, the Lord's Day, to keep it under the prompting of the Spirit, in true holiness and righteousness, as is pleasing unto God.

FROM PHILADELPHIA.

Although we are very much every thing upside down in our church at present—that is the material church—yet we rejoice and give thanks to the Lord for the blessed meetings that we have enjoyed in the past.

Scarcely anything worth mentioning has been done to our church edifice since its erection, until this summer; the building needed attention and seating room was in many services wanted. In response to these demands the congregation decided at the yearly meeting to renovate throughout and make as much more seating room as possible. The summer being the time when attendance is not so large it was decided to do the work during July and August, and at the time of this writing the work is well advanced.

During these alterations, inconveniences have to be contented with on every side; so much so, that beginning with July 22d, we have to hold services and worship in a hall near the church. This we are enabled to do through the kindness of the undertaker, Mr. Schuyler, who at a gentle hint, opened the doors of his new hall, S. W. cor. 6th and Diamond streets. and invited us in. Thus we had no trouble in procuring very favorable quarters for our services while work is going on.

Already several weeks ago prayer and praise services were held by the pastor of this congregation, especially thanking and praising God for what He has done at this place during the past and asking His blessing upon the work that is yet to be done both temporally and spiritually.

In the absence of the pastor on July 9th, we were very glad to have in our midst, and listen to God's word as expounded by His servant, Rev. E. Clemmer, at present professor at Perkiomen Seminary, Pennsburg, Pa.

While Bro. Clemmer was with us our pastor was in Montreal, Canada, as a representative from the Y. P. S. C. E. to the great convention then in session at that place.

We were glad to welcome the pastor back on the 11th of July, filled with the enthusiasm that there prevailed, and on the evening of July 20th a special meeting was called to hear from that greatest of Christian conventions that ever met on Canada's soil; the evenings programme was a very informal one, still there was system and order with it. By the time for opening the meeting, the hall, spoken of before, was well filled and for two long hours we listened to what was going on in Montreal, and two hours more would have seemed very short, the pastor with two delegates from other churches were the speakers for the evening and were full to the overflow with inspirations received at the convention. May the results of this convention and of meetings to hear from the convention bring lasting joys to many a sad heart, and may the enthusiasm of these delegates arouse the enthusiasm of every C. E. member of our church, yea, if possible of every member of the church.

CHRISTIAN ENDEAVOR IN THE MENNONITE CHURCH.

At the International Christian Endeavor Convention held in Montreal, Canada, last month there was held on Saturday evening what was called "The Pastors' Hour." In this hour one pastor from every denomination having C. E. societies within its ranks, was heard from, in a two minute speech. Our denomination has been represented at these annual convention Pastors' Hours for several years by Bro. C. H. A. van der Smissen and the editor A. S. Shelly, and this year by Bro. N. B. Grubb, of Philadelphia. As we take it to be of interest to MENNONITE readers to know what was said for our denomination at Montreal, we give here, by permission of Bro Grubb, the full text of his remarks, he said:

"I represent the Mennonite church, the direct immediate descendants of the Waldenses, —hence the oldest protestant church, though not as well known as many others.

"Our young people were for many years satisfied to do nothing—simply, because they were not taught to do anything. Practically the stream of religion was flowing so deep and the surface became so calm, that it was considered dangerous for young people to venture in. Times have changed. The religion of Jesus is more practically applied. The C. E. movement has come in, and at an oppertune time, and its resistless tide has swept us right in; now we are "in it" to stay.

"The attitude of our church to the C. E. society may perhaps be best expressed by four words, viz: Admit, Submit, Commit, Transmit. That is to say:

"We admit the C. E. society into our church as we admit to our hearts and minds the truth as it is in Jesus Christ.

"We submit our prejudices to the condition of the Pledge as we submit our wayward will to the perfect will of Christ our Lord.

"We commit ourselves in consecration to the service of the Master, as we commit all things in trust to His keeping.

"Then we endeavor by lip and life, and by the light and love of God, to transmit that truth, in its simplicity and purity, to all, at home and abroad, by which the kingdoms of this world, shall become the Kingdom of God and His Christ."

For the Mennonite.

OHIO STATE SUNDAY SCHOOL CONVENTION.

The 34th annual convention of the Ohio Sunday School Association was held June 20-22, at Canton, Ohio. With Rev. E. S. Lewis, of Cincinnati, as president, and Marion Lawrance, of Toledo, as general secretary, the work of the convention was successfully carried on. The hundreds of delegates from all parts of the state and the large number of visitors assembled in the First M. E. Church. Many able speakers were engaged in the work among whom were Hon. O. T. Corson, state commissioner of public schools; Prof. H. M. Hamill, of Jacksonville, Ill.; W. G. Moorehead, of Xenia, and D. Berger, member of international lesson committee. The music was conducted by Prof. E. O. Excell, of Chicago. It was inspiring to listen to the many thrilling addresses and to the singing by thousands of voices. Every county of our state is organized, and the whole work is carried on systematically and with great enthusiasm. According to the report of the statistical secretary there are now 13,041 protestant Sunday Schools in Ohio, with 31,880 officers, 64,321 teachers and 641,118 pupils. The total average attendance is 482,089. Twenty per. cent of the total population are enrolled in Sunday Schools. Is not this an evidence that Christ's kingdom is coming more and more.

One commendable feature of the convention was that the question of the great evil of to-day —the liquor traffic—was not left unnoticed. The subject was touched upon by several speakers, especially by Hon. Corson, who said that "Look not thou upon the wine" must be observed by all who would be consistent Christians.

On Thursday evening J. G. Wooley, a well known temperance lecturer, addressed a vast audience on "Temperance Teachings." This was one of the best and most interesting as well as instructive addresses of the convention. The entire convention was filled with enthusiasm and the Christian spirit manifested itself throughout all the work.—*One who was present.*

GENERAL CHURCH NEWS.

The Southern Presbyterians are proposing to purchase a steam boat for the Congo, by issuing 10,000 shares of stock of $1.00 each, there shares to be purchased by the children and the Sunday schools of the church.

May was a month of great assemblies. The U. B. General Conference at Dayton, Ohio, the General Assembly of the Presbyterian church at Washington, D. C., Reformed Church General Synod at Reading, Pa., and the General Synod of the Lutheran church, at Canton, Ohio.

The Board of Missions of the M. E. Church South, at its recent session in Kansas City, made appropriations aggregating $261,598; of this sum $31,440 were for Brazil, $36,383 for China, $37,450 for Japan, $36,185 for central Mexico, $19,178 for the Mexican border, $17,730 for northwest Mexico, and $19,660 for the Indian work.

Twenty-two years ago, in the city of Mexico, there was but 1 Protestant minister and 1 Congregation, with about 70 or 80 communicants, not then connected with any other mission. To-day there are 18 congregations, 16 native ministers, 8 missions and a large membership; 9 Sunday-schools, with about 40 teachers; 13 Protestant day schools, and 3 boarding schools for girls.

A resolution, presented by Rev. S B. Yockley, to the effect that members of the Synod do all in their power to overthrow the liquor traffic, and to use their united efforts to have a clause enacted in the Constitution of the United States to prohibit the manufacture and sale of intoxicating liquors as a bevarage, caused a lengthy discussion in the General Synod of the Reformed church, in the United States, held at Reading, Pa, but it was lost by a vote of 36 to 43. A number of speakers said that, while they were all heartily in favor of temperance, they did not think the end could be attained by legislation.

The Dunkards' National Assembly, held at Muncie, Ind., received from the Ohio Synod of the church a paper which reflected on secret societies, as follows:

WHEREAS, The great number of secret societies is multiplying in the land to the detriment of the family, the church and the civil government, and,

WHEREAS, There are reports in places of the brethren holding membership in secret societies, and,

WHEREAS, Some elders seem to be unwilling to take action in the matter, and are inclined rather to shield a member belonging to a secret order or is reported as so belonging, be it

Resolved, That if any elder refuses to act or delays action in the case then the complaining member shall reduce the complaint to writing, with one or more names signed, and shall present it to the elders, whose duty it will be to investigate the complaint, and also the unfaithfulness of the elder or elders for not investigating the report.

The paper was received, but not unanimously.

MISSION DEPARTMENT.

FROM OUR MISSIONFIELD.

In the following we give some extracts from the reports of our missionworkers as they have lately been received by the missionboard.

Brother A. S. Voth, who has lately been transferred from Cantonment to Darlington, writes: "In Cantonment we visited the Arapohoes in their camps as much as our other duties would allow us. Our chief aim was to acquaint ourselves with the language of this tribe. This kind of labor afforded us much pleasure and was the means of gaining the confidence and friendship of the Indians. They were ready and willing to assist us. Our former school children were especially obliging and willing to translate for us. They told us that the Arapahoes were pleased to see us trying to study their language. A young woman said to my wife, she should now only put on a pair of women moccasins and wear an Indian dress and they would love us still more and regard us as their friends. Whenever we had our tent near their camp they would bring us water, wood, cooking vessels, etc. When we told them that the missionboard wanted us to remove to Darlington, they seemed to be amazed and wanted to know why this was, &c. At our departure they pressed our hands requesting us to come and visit them again.

"After our arrival at Darlington our first effort was to ascertain where the Indians were and with what kind of Indians we were mostly surrounded. The result was that we found more Cheyennes than Arapahoes in our vicinity. We found quite a number who are sick, and to our knowledge, two have died since our coming here. One of these was a little child who had died in its infancy. Almost as if by accident it happened that we came there while the parents were digging the little grave. As this was, as they told us, the fourth child which these parents had to lay in an early grave, the trial was almost more than they were able to bear. They were very much grieved and desired that we should speak words of consolation to them. As the digging of the grave took some time and as the father desired that I should speak to them after the burial, we drove home and came back in the afternoon. On our return they had already gone back to their tent, to which we followed them. They received us in a very friendly manner and we had an agreeable time and conversation with them, speaking to them of the condition of the soul after death. The father of the child seemed very much comforted, although he was shedding many tears. He said, he was glad he could hope to meet his children in Heaven. Here he could be with them no more, but there he would greet them again :'

"On Monday a young Cheyenne, who had been a pupil at the Carlisle school, also died.

"How easy or how difficult it will be to fill our school here with pupils the end of the next quarter will show. But some pupils are already promised us and we have reason to hope that we shall succeed in filling our school with pupils, and shall consequently need some more help."

A. S. VOTH.

Darlington, O. T., July 5, 1893.

If angels were only permitted to engage in this work, there would be abundant volunteers from the holiest and mightiest of spirits.—REV. ROBERT CLARK.

FROM MISSIONARY PETTER.

Missionary Petter writes to the Missionboard: "According to our purpose, as expressed in our last report, we in the beginning of this quarter moved into our new home. Since then, until now, we could follow our mission work in visiting the Indians, being visited by them, and in the farther study of their language.

"We at first asked ourselves how we should go to work in order to visit the more distant Cheynne camps, as my wife, on account of our little child, could not well accompany me to all of them. We asked the Lord to show us a way, and behold, He has helped us wonderfully! Instead of being obliged to visit the far scattered Indians in their different camps, as we had done the year before, the Indians, a few days after the missionboard (the commission, Ed.) had left Cantonment, all came together in one place. This, the chief gathering place of the Cheyennes, was at the Washita river, six miles west from brother Kliewer's home. The opportunity was too good not to be made use of. So I, in company with brother Weiss, accompanied the Cheyennes from here and remained with them in their camp for eight days. Here in their gathering at the Washita, the Lower and the Upper Washita-, the Cantonment-, the Salt Creek-, the Kingfisher-, the South Canadian-, the Bent's Ranch, the Darlington- and the Western Cheyennes were all represented. Only a few, such as could not come, were left behind. In one sense it might have been better not to accompany the Indians to their dances. but to remain at home and show them that we ought to attend to our work. Yet I felt it my duty to go and be a light in the midst of their darkness, and to tell them as much as possible of the word of God. Although the Indians are on such occasions less accessible, yet I had much opportunity to lead them into earnest conversations, and to get more and better acquainted with them. There were also present at this gathering an Episcopal missionary, a Congregational missionary and a number of lay members, men and women, belonging to the latter church, who also were trying to work amongst the Indians. This shows how others are beginning to enter upon our mission-field. But if they are only true Christians, who will aid us in leading the Indians to Christ, we will thank the Lord for it. There is such great need of having the Gospel proclaimed to our Indians!

"The principal chief of the Cheyennes, (Whirlwind) treated us very nobly. He gave us the place of honor by the side of his own tent. He supplied us with the necessary fuel and invited us to eat and sleep in his tent. He offered us the privilege to attend their councils, informed us of everything going on in the camp and made us acquainted with the advice of the 'elders'. Through his kind influence other chiefs were persuaded to visit us in our tent, and none came 'to eat' whom we had not invited to do so. In this manner these eight days passed by quickly and pleasantly, and at the end of which we returned to Cantonment with a deep feeling of gratitude towards God for His blessing and goodness shown us

"Since then we did not depart from Canton ment. And why not! Because a 'Sundance' was held here by which the majority of the Cheyennes were drawn hither. In this manner we could visit the most distant Cheyennes right here at home. After the dance a great number of Indians remained, so that until to-day, and probably for some time longer, there are from 160—180 tents around us. In these we are not only permitted to visit, but we are almost constantly visited by the Indians; frequently from early in the morning until eleven and twelve o'clock at night; some even coming aslate as two and three o'clock, knocking at our tent door. A Sioux Indian erected a 'Summerhouse' in front of our tent, under which the Indians gather in great numbers. The majority of those who come desire to hear 'something of God. We have very few beggars, and all who come deport themselves very well. The chiefs requested us to inform them of the fact if in any way we had reason to complain about the behavior of their people, and assured us that they would at once have the guilty ones arrested and punished. But until now we had no reason to make use of this privilege, as none, not even the wildest Indians or the hungering children, have taken or destroyed anything belonging to us.

"With joy and gratitude we can look back upon the past quarter. We were permitted to make good progress in the study of the language, could, as never before, declare the word of God to them, and were permitted to make many pleasant and encouraging experiences. We are beginning to observe how many of the Indians gradually come to think of their own sinfulness. They begin to speak of their 'wicked', 'poor', and 'benighted' hearts. They are beginning to ask whether this or that is sin &c. This is very little as yet. But it is a sprout which by the favor and blessing of God will grow to be a tree. Yea, may the knowledge of their own sinfulness grow in the hearts of our Cheyennes in such a manner as to bear the fruits of repentance, which is the well-known first step on the way to the 'tent of God.'"

R. PETTER.

Cantonment, June 30, 1893.

OUR MISSIONHOUSE AT CANTONMENT.

Preparations have been made and work has been begun in rebuilding our Missionhouse at Cantonment, destroyed by fire on February 1st. As the material has to be hauled by teams from 50 to 60 miles from the railroad and as mechanics are not very plenty the building will necessarily require some time and it will be late in the year until the school can be opened again. From the reports of our workers at Cantonment we learn that the Indians are pleased to see our house built again, and are anxiously waiting for the opening of the school. Teacher Weiss is also longing for the time when he can again gather his dear Indian children around him and instruct them in that which is useful and beneficial to them.

A Hindu, lecturing before a Brahmo Somaj Society in Sindh, last year, said :—"How can we be blind to the great news, the unrivaled splendor of Jesus Christ? Behind the British Empire, behind all the mighty powers of Europe, behind modern enlightenment, behind America, lies the single great personality, the greatest of all known to us—of Jesus Christ. He lives in Europe and America and Asia and Africa, as a King and Guide and Teacher."

At Alloa, Dr. A. T. Pierson saw, leaning on his staff at a missionary meeting, the aged David Paton, who had given his whole fortune of £200,000 to missions. He is now living on a small annuity, but out of this he sent next day £250 more. All this treasure has he laid up in heaven, yet it will work on for him here till the end of time.

SUNDAY SCHOOL.

THOUGHTS OF OTHERS FOR REFLECTION.

Christians have derived their name from Jesus Christ, it is a name which binds us. Being inheritors, then, of his name, let us imitate the virtue of him from whom we derive it.—St. Bernard.

Take care of the truth, and the errors will take care of themselve .—Dean Stanley.

Persecution serves the hated truth a good turn by causing it to be clearly stated before the public.—Tead.

POINTS ON THE LESSONS.

Lesson 6.—August 6th.

Paul at Miletus.—Acts 20: 22–35.

Paul's farewell address at Miletus to the elders of the Ephesian Church, towards the close of his third missionary journey. *Bound in the Spirit,*—strongly impressed with ones duty. Though opposition, afflictions, suffering and death, lies plainly in our path, we should not fail to carry out our work for the Master. Our first concern should be to meet our obligations to him who has called us. The joy of finishing our *course* through affliction and suffering if needs be is far superior to all the pleasure that we may reap from a life of shirking duty. Teachers and preachers to be free from the guilt of being accessory to the ruin of men, must declare to them the divine will, and especially must they show them the author, nature, necessity and evidences of repentance towards God, and faith in our Lord Jesus Christ. Neglect to warn, or an inconsistant life, will make us guilty of the blood of our fellowmen. We are responsible not alone for our own, but for the well-being and well-doing of all under our influence. The ground for the earnest warnings of the apostle, to the overseers of the Ephesian church is in the fact that he had a premonition of the dangers that the church would be exposed to. Grievous wolves—false teachers from without, and what is still more to be deplored, enemies within the pale of the fold were seeking the destruction of the flock. Watchfulness and remembrance are great aids in the performance of our duties, while unwatchfulness and forgetfulness are two great inlets to apostacy. God is the true refuge, and the *word of his grace*—doctrine of salvation in Christ,—is the power to build us up and *give us* an inheritance.

Lesson 7.—August 13th.

Paul at Jerusalem.—Acts 21: 27–39.

Paul soon experienced, the suffering to which he referred in his address to the Ephesian elders. Paul's teaching among the Gentiles was to the effect that it was not necessary for Gentiles to become Jews, and obey the Jewish ritual in order to become Christians. But now as many Jews had gathered at Jerusalem for the approaching Feast of Pentecost, who were very zealous for the law and suspected Paul of disregarding it, he by the advice of friends to remove prejudice from the Jewish mind agreed to fulfill with others a Jewish vow in the temple. Some things are in themselves indifferent; if we do them we are not the better, and if we aeglect them we are not the worse, if our doing them would tend to injure others, we should not do them; if it would tend to benefit others, we should not neglect them; but we should not do wrong to conciliate bad men, or for any other purpose. The persecution was incited by the Jews who had come from Asia, on the baseless supposition that he had brought into the temple, Trophemus a Gentile Christian whom they had seen, with him on the street. Mere supposition for the prejudiced mind is evidence enough to raise opposition and persecution. The course which good men take to remove the prejudices and to conciliate the favor of the wicked, is sometimes the occasion of increased hostility, and more violent and deadly opposition.

Lesson 8.—August 20th.

Paul before Felix.—Acts 24: 10–25.

In our last lesson we left Paul about to address the people from the castle stairs just after his arrest. His address there and his subsequent address before the Jewish council, only incurred increased opposition. He was subsequently sent to Cesarea to the Roman governor Felix. His accusers through their hired orator Tertullus were first heard, who preferred against Paul the three charges of sedition, schism and sacrilege. Paul was now given permission to speak. The apostle evidently claimed the promise in Luke 12: 11, 12, and as we study his words we are convinced that more than human wisdom spoke through his tongue. Christians rejoice to state facts and proclaim truths before those who are capable of judging. They are friends of free discussion, knowing that from it truth has nothing to fear. Think of the moral heroism for a prisoner, as Paul, to speak to such a man as Felix, and to reason with him of *'righteousness,'* the honorable discharge of duties to God ond men; of *'temperance,'* the control of the appetites and passions, and of *'judgment to come,'* the certainty that soon each soul must stand before a just God. Felix silenced the call to a better life, and sent Paul away until a *'convenient season,'* which never came. A better time than "now" will never come for one still out of Christ to seek his soul's salvation.

Lesson 9.—August 27th.

Paul Before Agrippa.—Acts 26: 19–32.

Paul was held a prisoner for two years at Cesarea. Festus, the successor of Felix was more favorably disposed to him. King Agrippa visited Festus. Upon which occasion Paul was privileged a private presentation of his case before these rulers. Paul recounted his early life, his manner of conversion, and his divine commission to the Gentiles, and showed how he was obedient to the divine call. *'For these causes,'* v. 21—given in v. 20, he was apprehended. The preaching of repentance was most unpalatable to Jewish hearts, but the greater charge against Paul was that he had proclaimed salvation to Gentiles on the same terms it was offered to Jews. *'None other things'*—Paul held closely to the word of God in his teaching and preaching. *'Most noble Festus.'*—Upon the charge that Paul was deranged he with calmness and dignity addressed the governor with the proper title of respect and denied the charge. The best way to disprove the charge which calls us "fanatics" or "fools" is to maintain calmness and patience. With a strong appeal the apostle turns to the king; he as a Jew must certainly know the life's record of Jesus. As a Jew he must certainly know and believe the prophets. Agrippa turned away his eternal welfare with a half jest. How many do the same in our day, when the truths of God's word are so abundantly taught and preached. Paul is too deeply in earnest to jest, and giving a tone of earnestness to the sarcastic words, replies that he wished that all that brilliant assembly was both *almost* and *altogether* such as he. Paul's earnestness should characterize the appeals of our teaching.

THE YOUNG PEOPLE.

From president Clark's address at the Montreal Christian Endeavor convention, we make a few extracts for our readers :—

Is it nothing that the Society has created or revived and rejuvenated twenty-six thousand poung people's prayer meetings?

Is it nothing that it has comforted and strengthened pastors in all their work, as myriads of them are ready to testify?

Is it nothing that thousands of Sunday-schools have been enlarged through the efforts of the Sunday-school committee?

Is it nothing that tens of thousands of young strangers have been made to feel at home by the Calling committee?

Is it nothing that missionary meetings have been multiplied, that hundreds have given *themselves* to proclaim the good tidings, and that at least a hundred thousand dollars were given last year by the Christian Endeavor societies, in addition to what would otherwise have been given, through the agency of the Missionary committe?

Is it, above all, nothing that through the efforts of the Lookout and allied committees, and of faithful helpers in every society, scores of thousands of our associate members came into the evangelical churches, and came in, not to be drones, but to be working Christians.

I recount these things, not to boast, but simply that we may remind the good people who do not understand our purpose and methods, and who are crying out for a new crusade, that we *have* found our mission, and that mission is, to promote in every way the spiritual life of young people; that we *are* waging our crusade, and that crusade is, the upbuilding in all ways of the church of Christ; that the only axe that we have to sharpen is not theirs, but the one that our own individual church lays on the grindstone; that we will keep on in the same way in which we have begun, giving all our allegiance, all our powers, all our endeavors, to CHRIST AND THE CHURCH with which we are connected.

From secretary Baer's report at the Montreal convention, we cull :

There are now enrolled 26,284 local societies throughout the wide world, with a membership of 1,577,040. The net gain of societies for the year is 5,276. More societies have been organized since the New York convention than were organized during *seven* years of the society's early history.

Pennsylvania, which held the banner for the greatest *absolute* gain of societies in one year up to last year, when she turned it over to Ontario, has again won it, having gained 799 societies during the year. In referring to the forward steps in practical religious work among other things Mr. Baer refers to the attitude taken toward the opening of the World's Fair on Sundays and says: "And last named, but not least of all, *open hostility to every plan for destroying in any way the sanctity of the Sabbath day, illustrated, very emphatically, by the united desire to exert an influence upon the Directors of the Columbian Exposition that would prompt them to close their gates on Sundays.*"

There cannot be a greater folly in the world than to suppose that we know everything.

MARRIAGES.

KULP—DETWEILER.—On June 24, 1893, in Philadelphia, Pa., at the home of the officiating minister, by N. B. Grubb, Isaac K. Kulp, formerly of Dublin, Pa., to Miss Mary E. Detweiler, formerly of Blooming Glen, Pa., both of Philadelphia.

BEIDLER—BEIDLER.—On July 11, 1893, in Philadelphia, Pa., at the house of the bride's parents, 2542 Franklin street, by N. B. Grubb, John M. Beidler to Miss Ella Beidler, all of Philadelphia.

OBERHOLTZER—STAHLER.—On July 1, 1893, at Bally, Pa., by A. S. Shelly, Eli Oberholtzer to Mary A. Stahler, both of Bechtelsville, Berks Co., Pa.

DEATHS.

ROTH.—On July 8, 1893, in Milford, Bucks Co., Pa., after a lingering illness with consumption, Amanda, wife of Wm. H. Roth, aged 46 yrs., 11 mos. and 26 days. Funeral services were held at the house and at the West Swamp church on July 12th, by A. B. Shelly, assisted by J. Y. Schultz and J. H. Oberholtzer. Sister Roth was a consistent member and an earnest worker in our West Swamp church, being an active member of the Ladies Missionary Aid Society and a faithful and zealous teacher in the Sunday-school as long as her bodily strength would allow her to attend to this her much beloved work. It was with reluctance that she relinguished her church work, still hoping that she might be spared a little longer and be permitted to continue the work to which the Lord had called her; yet she was submissive and willing to abide by the will of God and depart when the time came. By the grace of God she was enabled to say, "Lord, thy will be done."

YOST.—On July 9, 1893, in Bridgetown, Pa., Linford Yost, aged 27 yrs., 3 mos. and 27 days. Interment on the 12th at Deep Run Mennonite burial grounds. Services by A. M. Fretz from Matt. 11: 29, 30.

YODER.—On June 16, 1893, at Long Green, Baltimore Co., Md., Lewis Yoder, aged 47 yrs., 1 mo. and 28 days. Bro. Yoder was sick only three or four days and his suffering was intense, yet he bore it patiently. Shortly before his death he bade his wife and children his last farewell, charging the children to prepare to meet him in heaven. Bro. Yoder was a very affectionate husband and father, and had been in the ministry since 1880, the duties of which he performed faithfully. Funeral took place on the 19th and was largely attended. Services by J. March and Samuel Lantz.—*Reported by S. L.*

ZIEGLER.—On June 24, 1893, in Philadelphia, Elizabeth, widow of the late Jacob K. Ziegler, aged 82 yrs., 2 mos. and 11 days. Funeral services by N. B. Grubb. Interment at Salford Mennonite church, where Jacob Moyer officiated.

FREY.—On June 26, 1893, in Philadelphia, suddenly of diphtheritic croup, Lizzie W., child of Milton and Amanda Frey, aged 2 yrs., 6 mos. and 3 days. Funeral service by N. B. Grubb.

FINK.—On May 13, 1893, in Philadelphia, Mabel Alice, child of William H. and Cavilla Fink, aged 2 yrs., 7 mos. and 12 days. Funeral service by N. B. Grubb.

BECHTEL.—On July 26, 1893, at Bally, Pa., of congestion of the lungs and heart failure, Elizabeth Bechtel, wife of William H. Bechtel and daughter of John Himmelwright, aged 57 years, 3 months, and 3 days. Interment on the 31st in the Union Cemetery, services conducted by A. S. Shelly and J. J. Kline.

WITMER.—On July 5, 1893, near LaSalle, Niagara Co., N. Y., David Witmer, aged 82 yrs., 7 mos. Funeral services by Jacob Krehbiel, assisted by W. A. Welding. Text, Amos 4: 12.

TAYLOR.—On July 7, 1893, at Quakertown Pa., widow Elizabeth Taylor, relict of David Taylor, aged 91 yrs., 11 mos. and 6 days. Funeral services were held on the 11th at the house where J. Y. Schultz spoke on Gen. 49: 33, after which the burial took place at the East Swamp Mennonite church where A. B. Shelly spoke on 1 Chron. 29: 15.

RAUDENBUSH.—On July 15, 1893, in Philadelphia, Pa., the life of Franklin Raudenbush was suddenly crushed out, and otherwise mangling the body, between the bumpers of two cars, at the age of 57 yrs., 7 mos. and 8 days. A widow and eight children remain to mourn his sudden demise. Funeral services were held by N. B. Grubb, assisted by T. T. Myers. Interment in Northwood Cemetery.

RESOLUTIONS.

At the regular session of the Sunday-school of the West Swamp Mennonite church, held on July 23, 1893, the following resolutions bearing on the death of Mrs. Amanda Roth, were unanimously adopted:

WHEREAS, It hath pleased Almighty God to remove from our rank of workers, Mrs. Amanda Roth, therefore be it

Resolved: That, while we are submissive to the will of Him who doeth all things well, we still deeply mourn her loss.

Resolved: That in her death we have lost a faithful and conscientious worker, one who did what she could to teach others the "way of life."

Resolved: That we hereby testify to the esteem in which she was held, and show our appreciation of her services and our sympathy with the bereaved family.

Resolved: That a copy of these resolutions be presented to the family; also published in the MENNONITE and the *Quakertown Free Press.*

MARY S. BLEAM,
MARY STAHL,
S. M. ROSENBERGER, } *Committee.*

CONTRIBUTIONS ACKNOWLEDGED.

For our Indian Mission received during the month of June.

GENERAL FUND:—From Salem cong., Hayesville, O., $9.81; J. S. Krehbiel on the note for cattle purchased, $53.50; J. J. Kliewer on note No. 2, $211.25; First Mennonite church of Philadelphia, $22.50; Moundridge and Garden Township, Kan. S. S. festival, $11.70; First Mennonite congregation of Newton, Kan., $40.00; West Zion cong., Moundridge, Kan., $50.50; Franklin Centre cong., Iowa, $3.00; Collection at wedding of Sam'l and Selma Krehbiel, Franklin Centre, Iowa $7.09.

BUILDING FUND FOR CANTONMENT: — From Alexanderwohl cong., Kan., $69.40; Gretna, Manitoba, $26.50; Edenburg, Manitoba, $54.50; Gnadenburg cong., Kan., $44.10; Jacob Friesen, Henderson, Neb., $5.00; Pandora, Ohio, $38.00; Isaac Peters' cong., Neb., $20.00; Elbing, Kan., $19.38; Zion's cong., Ia., $156.00; P. S. Lehman, Mo., $5.00; West Zion Young People's Society, Moundridge, Kan., $15.70; H. and E. Dyck, $2.00; Mr. and Mrs. Kliewer, Ind. Ter., $150.00; D. Peters, Perudale, Oregon, $25.00; Clarence Centre cong., N. Y., $25.00; Anonymous of Bradson, Neb., $3.25; Springfield, Pa., cong., $30.00; Sister Josephine Witmer, N. Y., $10.00; Sister Hollerbach and daughter, $5.00; a good friend of Uria Binkley, $5.00; Bro. LaSalle $10.00.

Gratefully Acknowledged,
HERM. SUDERMAN, JR., Treas.

For Home Missions.

From Hoffnungsau cong., Kan., $40.00; By the hands of J. B. Baer, from J. Eberle, Kan., $1.00; Rev. J. Hirschler, Kan., $5.00; Cong. at Elkton, Mo., $3.35; Rev. P. S. Lehman, Mo., $10.00; Cong. at Tipton, Mo., $20.00; J. Brand, Ill., $2.00; D. Ruth, sr., Ill., $5.00; Springfield cong., Pa., $5.00; Saucon cong., Pa., $7.50; Schwenksville cong. Pa., $14.65; Bowmansville, Pa., cong., $8.00; from Hillsboro, Kan. cong., $7.50; Deep Run cong., Pa., $4.68; Hereford cong., Pa., $48.53.

Gratefully Acknowledged,
DAVID GOERZ, Treas.

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THE PREACHER'S MAGAZINE for July, edited by the Revs. Mark Guy Pearse and Arthur E. Gregory, is received. The leading sermon in this number is entitled "Curiosity and Obligation," by the Rev. Thomas G. Selby. Robert A. Watson, D. D., continues his paper on "The Apostolic Churches: Their Doctrine and Fellowship," and the Rev. R. Martin Pope his article on "How to Begin the Study of New Testament Greek." Both are suggestive. "How Men Get Their Sermons," is a most helpful article, as is the one entitled 'Successful Preaching," by the Rev. Thomas Cook. The Senior Editor continues his articles on "Moses: His Life and Its Lessons," and in this number writes on Marah and Elim. Among the other articles and departments we notice "The Labor War," by Rev S. E. Keeble, "Exploring the Bible," by the Rev. W. A. Labrum, "Notes on the International Lessons," "Outline Addresses on the Golden Texts," "Notes and Illustrations About Books," etc., etc. The department entitled "Homiletics," contains outline sermons by Drs. C. O Eldridge, David Brooks, C. M. Hardy and others. The magazine is published monthly at $1.50 per year. We advise our subscribers to send 15 cents for a sample copy to WILBUR B. KATCHAM, Publisher, 2 Cooper Union, New York.

BOOK REVIEW.

Errors of Evolution is the title of a work by Robert Patterson, and published by H. L. Hastings in four volumes in the noted *Anti-Infidel Library.* The following are the titles of the different volumns with prices:

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

VOL. VIII. NO. 12. QUAKERTOWN, PA., SEPTEMBER 1893. WHOLE No. 96.

THE CALL OF THE CHRISTIAN.

BY JOHN G. WHITTIER.

Not always as the whirlwind's rush
On Horeb's mount of fear,
Not always as the burning bush
To Midian's shepherd seer,
Nor as the awful voices which came
To Israel's prophet bards,
Nor as the tongues of cloven flame,
Nor gift of fearful words—

Not always thus, with outward sign
Of fire or voice from heaven,
The message of a truth divine,
The call of God, is given!
Awakening in the human heart
Love for the true and right—
Zeal for the Christian's "better part,"
Strength for the Christian's fight.

Not unto manhood's heart alone
The holy influence steals;
Warm with a rapture not its own,
The heart of woman feels!
As she who by Samaria's well
The Saviour's errand sought—
As those who with the fervent Paul
And meek Aquila wrought.

. . . . . .

And gently, by a thousand things
Which o'er our spirits pass,
Like breezes o'er the harp's fine strings,
Or vapors o'er a glass,
Leaving their token strange and new
Of music or of shade,
The summons to the right and true
And merciful is made.

Oh, then, if gleams of truth and light
Flash o'er thy waiting mind,
Unfolding to thy mental sight
The wants of human kind;
If, brooding over human grief,
The unrest wish is known
To soothe and gladden with relief
An anguish not thine own:

Though heralded with naught of fear,
Or outward sign or show;
Though only to the inward ear
It whispers soft and low;
Though dropping as the manna fell,
Unseen, yet from above,
Noiseless as dew fall; heed it well—
The Father's call of love!

WAYS OF DOING GOOD.—(Continued.)

H. G. ALLEBACH.

I have explained, in my first article, that the two great departments of Christian work consist of our duties to ourselves, and our duties to others. Now our duties to others may be similarly divided: (1) To those within the church, and (2) To those without it. Several duties within the church have already been suggested, but they have been of a general nature. My object is to dwell on particular duties.

In the church, young and old should be systematically engaged in building it up. This is as old as the laws of Moses. Not so, however, the ways of doing it. There is always room for improvement in our methods, and a nearer approach to perfection is always possible. First of all, dear reader, if you are a church member, make it a point to be a member,—and an active member—of the Sunday-school and the Christian Endeavor Society. These are two great institutions in your church which give you the opportunity to do good to your brother members in a great variety of ways. Nothing but complete inability, utter poverty, illness, great distance to church, and the like can be made an excuse for staying away. Ignorance is no excuse; lack of fine clothing, none; lateness of meals, none; rainy weather, none. If you have visitors on that day, take them along. If you are afraid the baby will become noisy in services, there are, no doubt, various ways of settling that. If your occupation necessitates much travel, do the next best thing under the circumstances;—visit the church where you happen to be. If its members are working Christians, they will thank the Lord for the privilege of welcoming you. Thus identified as a member of Sunday school and Society, follow their directions, try to be an ideal officer, teacher or scholar in the former, and live up as nearly as possible to the principles of the latter, diligently reading the Bible, continuing instant in prayer, and remaining true to all your appointments. Devote the results of your best thoughts and endeavors to the benefit of these institutions. Make it a point to suggest ways of improvement, and more acceptable work, especially if you are upon some Christian Endeavor Committee. If you are a good member of the Society, you can hardly fail to be a good member of the Sunday school and church. I don't need to prove this.

Now, in one sense, these pleas of mine are almost out of date; and they commend duties that are, or should be, known to everybody. Then, too, is not the Christian Endeavor Society trying, and with incomparably better means and success, to accomplish the same end I have in view? But, admitting all this, I still believe that many who are so kind as to read these words of mine, may profit by this repetition, and after turning a deaf ear ninety-nine times, may be inclined to open to the hundredth knock. Others, too, may be more closely connected with THE MENNONITE than with Christian Endeavor influences. Some few may not have heard of such a Society, and its work; and reading this may prove some sort of revelation to them. If so, God bless my endeavor!

Now I have, personally, so much faith in the potential activity of the Christian Endeavor Society that I am certain if you, my dear reader, are an active member of it, and a worker upon one of its committees, you are constantly having your hands full of just such Christian work as I am trying to suggest in these articles. And I venture to say that, unless you *do* join hands with your brethren in the Society, you will not make much headway in your attempts to act upon my suggestions. As well might you build your own house without any assistance. I assure you, your first plain duty is to work hand in hand with your brethren. If you are unwilling to do this, it is in vain that I lay any more obligations upon you.

I have thus partly outlined your main duties toward your church institutions. I repeat, if you are an active member of them, your duty is to embrace every opportunity you have to do good toward your fellow-members. What you can do, your talents will suggest to you; what you sincerely wish to do, you can, by God's help, accomplish. Here are a few particulars:

Have a warm handshake and a kind and pleasant word for as many of your fellow-members as you can possibly meet.

Be ready to appreciate the efforts of backward members, so as to encourage them in well-doing

If you have occasion (which you can always find), to help any one to say a few words for Christ in the meetings, do so.

Be on the lookout constantly for visitors and mere spectators; and let them know that you want them in the Society.

Always be enthusiastic, and see that the spirit of the living God prevails in the meetings.

Let your face be bright, your manners genial, your remarks straight forward and to the point. Make the impression upon everybody that you are in dead earnest, and that you are going to stick, no matter who isn't.

Don't be afraid to talk Christian Endeavor, or Christian subjects of whatever kind to your friends during the week and during business. Christian conversation of this kind ought not to be flat, or make you or your friends feel sheepish.

In the matter of giving, the Lord used to ask ten cents on the dollar, and I have never heard that he suspended or repealed this law. Whether the law of love asks more or less, you, brother, are to judge.

THE BLESSED LIFE.

There is a Christian life which, in comparison with that experienced by the majority of Christians, is as summer to winter, or as the mature fruitfulness of a golden autumn to the struggling promise of a cold and late spring.

And the blessedness of this blessed life lies in this: that we trust the Lord to do in us and for us what we could not do; and we find that he does not belie His word, but according to our faith so it is done to us. The weary spirit which has vainly sought to realize its ideal by its own striving and efforts, now gives itself over to the strong and tender hands of the Lord Jesus; and He accepts the task, and at once begins to work in it to will and to do his own good pleasure, delivering it from the tyranny of besetting sin, and fulfilling in it his own perfect ideal.

This blessed life should be the normal life of every Christian in work and rest; in the building up of the inner life, and in the working out of the life plan. It is God's thought, not for a few, but for all His children. The youngest and weakest may lay claim to it equally with the strongest and oldest. We should step into it at the moment of conversion, without wandering with blistered feet for forty years in the desert, or lying for thirty-eight years, with disappointed hopes, in the porch of Bethesda.—F. B. MEYER.

THE JEWS AND THE GOSPEL.

A writer in the *Christian Herald* is authority for the following facts on the conversion of the Jews. He says: "There are now forty-seven Protestant Missionary Societies engaged in Jewish Mission work in various lands. The total number of Jews on the face of the earth is estimated by Dr. Dalman at six and a half millions, and there is just one Christian missionary to every 17,000 Jews. It is estimated that since this century began, and Jewish Missions were first organized 100,000 Jews have been received by Baptism into the Church of Christ. Not a few Jews come over annually from Judaism to Christianity without the direct influence of missionaries at all; of these Joseph Rabbinowitz is a notable example; and there are a number who, like Nicodemus of old, are disciples of Christ secretly for fear of their brethren. Of the 377 missionaries engaged in the work, as many as 150 at least are of Jewish birth. Nor are the Jews of inferior ability or low social position who have embraced Christianity. Neander, one of the greatest of modern theologians, was a Christian Jew. Adolph Saphir, one of the most learned of living Presbyterian ministers, is one of the first converts of the Church of Scotland's Mission to the Jews. Lord Herschell the ex-Lord Chancellor, is by race a Jew; his father, the Rev. Ridley Herschell having been a convert from Judaism, and the author of a series of biographies of Jews converted in high social positions—Da Costa, Stern, and others. Lydia Montefiore, of the well known Jewish family, was a convert of high social rank and station. The accessions from Judaism to Christianity show men and women of culture and learning and station; but even if it had been otherwise, we might still recall the words of St. Paul: 'Not many wise men after the flesh, not many mighty, not many noble, are called. But God has chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty. . . . that no flesh should glory in His presence.'"

In a late report of the Mildmay mission to the Jews the following significant statement occurs: "The driving of the Jews by hundreds of thousands out of one land is producing a Jewish question in every land, which can be solved only by restoration to Palestine. Restoration has already set in. Eighteen colonies are already established by Jews in the Holy Land; eight in the Jaffa district, five in the Galilee district and five in the Carmel district. About 400 families are in these colonies, cultivating about 25,000 acres of land. Some of the colonies belong to the Rothchilds, and others to private individuals. During the past year one railway has been opened, and others are in course of construction. Within the last few years more Jews have returned to Palestine than the number that came back from Babylon under Ezra and Nehemiah. Surely these and many other events tell us plainly that the end of Israel's dispersion is very near and that the return of our Blessed Lord can not be far off.

As there is a foolish wisdom, so there is a wise ignorance in not prying into God's ark, not inquiring into things not revealed. I would fain know all that I need, and all that I may; I leave God's secrets to himself. It is as happy for me that God makes me of his court, though not of his council.—*Bishop Hall.*

THE COMPANIONSHIP OF CHRIST IN SORROW.

Sorrow is a common inheritance. Few of us pass through even a single year of our lives without meeting some new and serious trial. Life, in its depth, is tragic. On the surface it may seem bright, easy, attractive, but underneath, the great current of human existence flows strong with passion, pain, disappointment, and unceasing discipline. "Man," says Job, "is born to trouble, as the sparks fly upward."

It is vain to speculate upon the origin of sorrow, or the reason for its existence in the world. The problem for us is, how to make it work out for us the best results possible, how to transcend and subdue it by utilization. There is but one answer to this question. We must lay hold upon the transcendent life, the life made possible for us in Jesus Christ; and out of that life shall we obtain the faith which sees even in the burdens, sorrows, trials, of our earthly existence, the promise of a redemption to be accomplished through discipline and gloriously fulfilled in the life to come.

In order that sorrow may work out for us the highest good, we must have the companionship of our Lord Jesus Christ in sorrow. It is as the divine Comforter that He comes most intimately and vitally into connection with human lives. Jesus Christ is the divine love and compassion manifested in human form—the God-man, embodying all the depth and power of divine love with the immediateness and approachableness of human love. We turn to Him in our sorrows as naturally as the child turns to a parent. What Christian has not felt the unspeakable peace and comfort which follows a surrender of sorrow's burden to the Gracious One who stands ever ready to bear it with us and for us? Hear His compassionate voice, ever saying, "Come unto me all that labor and are heavy laden, and I will give you rest."

Of all the burdensome sorrows of life, perhaps none is so sad and heavy as a bereavement born in a solitude—no loved ones to share the tears we weep; no friend to grasp the hand in silent but heartfelt sympathy; no heart in all the world that comes close to ours, and puts the helping shoulder of love underneath the crushing burden. A widowed mother closes the eyes of her only son; a brother lays away in the earth all that was left to him of earthly companionship, the body of a beloved sister; one of an aged couple, who have survived the last of their children, passes on, and the other is left alone in a generation of strangers. Alas! how many there are whom death strips of the last blossom of love, that made life sweet and beautiful! What would the world do with all its solitary, lonely griefs, were it not for Him who said, "Lo, I am with you always, even unto the end of the world?" What though earthly sympathizers are none? He who is "nearer to us than breathing, closer than hands and feet;" He, whose friendship and helpfulness are not limited by misunderstandings, misjudgments, failures to meet and understand our need—is not He, the perfect Friend and Comforter, with us unto the end?

Every great sorrow is in a certain sense a lonely sorrow. It drives a man into the fastness of himself. No friends, however, near and dear, can quite penetrate to the sacred chamber of his grief. They may come so near that he can catch the sound of their footsteps, and get a vague, sweet comfort out of the sense of their hovering presence; but none can enter and raise him up, whispering "Peace, Peace" Only Christ can do that. He is the one Guest who can enter the sacred chamber of a great sorrow. The soul's sense of loneliness yields to Him. The heart's sensitive reserve gives way. Christ enters, and thenceforth sorrow takes on a new meaning and aspect.

The blinding bereavement, the crushing loss or disappointment, the trial that has wrenched the very heartstrings asunder, the awful temptation that has swept the soul at last from its moorings—all these crises of life fall into harmony with the divine love, and the divine purpose, when the Saviour enters the hidden chamber of our griefs. We never know what sorrow means, or what it can do for the soul, till then. "Lo!" says Christ to the spirit brooding in lonely grief—"lo! I am with you alway, even unto the end of the world." Blessed promise! Lord Jesus, come thou into all our sorrow-burdened hearts; fill them with thy divine sympathy, and help us to learn through thy love the sacred meaning and uses of all life's dark and painful experiences.—*Sel.*

WHEN DOST THOU THINK.

Southey was explaining once to a Quaker woman how he filled up his time, studying Portuguese grammar while shaving, reading Spanish for an hour before breakfast, studying till dinner, and so having every hour and minute occupied with studying, reading, writing, eating, talking, exercising and sleeping.

"And *when dost thou tnink?*" inquired the placid Friend, after listening to his long account.

Sure enough, when do some people think.

They talk, they rattle, they clatter, they gossip and gabble, they study, they read, they learn, they teach, but *when do they think?*"

There are persons whose lives seem to be filled up largely with assemblies, conventions conferences, camp-meetings,—anything to be in a crowd and in a rush. They go and hear three sermons a day for ten days in succession, fill up the interstices with social meetings, each sermon crowding out the one before it, as one wad in a pop-gun crowds out the other, until at the end they probably could not, without taking notes, remember enough of what they had heard during fifteen days, to occupy them in repeating it, fifteen minutes, and are just as ready to hear the same things over again the next week or the next month.

People need time to *think*. A quiet hour, a quiet half hour, a quiet moment, is sometimes worth more than a large amount of rush and noise and hurry. People need to get alone with God, find out his will, learn what He requires of them, and then strive to do it. They need to think. Great men, men of brains and mind, must have time for silent meditation. Thus musing and meditating they grow strong and full of faith and courage.

The world is full of thoughtless people, people who rush headlong, who drive and rave, and hardly know right from wrong until they have involved themselves in difficulties and snares. They need more time to think, and pray, and wait on God for wisdom, and guidance, and help, and then they will save themselves from much of the rash folly of restless men who are "ever learning, and never able to come to the knowledge of the Truth."—*The Christian.*

Unbelief does nothing but darken and destroy. It makes the world a desert, where no living hand adorns the fields, feeds the birds of heaven, or regulates events.—*Krummacher.*

SOME SWEET MORN.

Some sweet morn that day of days shall dawn, and shadows flee away. Some sweet morn we shall feel firm beneath our feet the green immortal ground. Some sweet morn we shall know the first throb of that perfect life, and our active minds shall fill and expand with unending vigor in the glad evermore.

Behind us shall be the heart-aches and the fever, the rock waste and the river. Before us eternal calm, deep and full; rest beyond description; health incomparable and unspeakable; activity unhampered by gravitation. We mount, we fly over those plains which are all radiant with heavenly light.

Oh, the joy of that sweet morn, when we shall try our new life, and endeavor to poise in heavenly atmosphere. Perhaps the old locomotion will intrude for a little while until we get adjusted to the ways of that better country. We wonder if, in our great gladness and surprise, we shall, on the start, attempt to do things as we did here below Perhaps we shall feel a little embarrassed, until we learn more fully the ways of our new home.

It will be so different on that sweet morn. Anything like a "maybe" or "perhaps" shall not be found there. Uncertainty will be unheard of. Failure, never; disappointment? no; success always, and an eternity in which to enjoy it. When we shall gaze upon that rainbow which is round about the throne, and when we stand upon the sea of glass, and are bathed in the light of the Lamb, is it possible that we shall have the old earthly difficulty in finding language to express our delight? Is it likely that on that sweet morn we shall be so enraptured with immortality that we shall stroll away to some enchanted bower to try to think it all out? Oh, well, we do not know, but we feel that we have more interest in the heavenlies than we have in the earthlies, and we know that the land is not far off, and that its riches can never be told.

We hear voices from the heavenly uplands, and now and then as the mist rises, we catch the outline of celestial forms as they beckon us homeward. We are surely going down the western slope and must ere long disappear in the twilight, but already there falls upon us the light of that city of which the Lord God is the temple, and the Lamb is the light thereof.

> Earth's narrow stretches fade away,
> Heaven's immortal green appears,
> Faith brings near our crowning day
> And drives away our tears.

Is it any wonder that we get a little homesick sometimes? Are we to be blamed if we often peer through the lattice to see if there are any signs of the coming of our Lord? Is it strange that our spirits should at times leap their cable's length to break away from so much that is dull and heavy, that they may take on a free and unfettered life? Are we weary and impatient in this restless world, and is it our sole ambition to get quickly and happily out of it? Nay, we are in no wise complaining though we thus speak. Our present heaven is in doing our Lord's will here and now; and that sweet morn speed toward us more quickly, perhaps, than now we think, and we can wait if it come late.

Nay, verily, we repine not; nor are we chided by our Lord for any longing that we have after Edenic bowers and cooling springs. We are not disaffected when we would gladly follow the Lamb over those fields beyond the swelling flood, which stand dressed in living green. We are guilty of no reflection on the dignity of our common toil when at the quitting evening bell we lay down our tools and record that we are a day's march nearer home.

Our thoughts of the country to which we hasten, call forth many a cheerful song which never would have been heard in the house of our pilgrimage, if the eternal hills were not almost in sight. Some of us are like scholars at a boarding school. The last week before holidays has come, and the thought of going home makes study and discipline easy; how buoyant and elastic the students are; they are going home, which more than compensates them for all their trials and drill. We are the Lord's students down here, preparing to matriculate into the immortalities; preparing to wear a crown and sit upon a throne; preparing to sit down with Abraham, Isaac and Jacob in the kingdom of God; preparing to again embrace our departed loved ones, for we shall find them all again in that eternal day preparing to see Jesus and be like Him. Oh, day of days, haste thy glad appearing. Oh, morn of morns, speed on, speed on.

But that sweet morn has not yet arrived. No, but it will come. It surely will come and will not tarry. In the meantime, we calmly and patiently wait. We shall be ready when the first beams of that sweet morn shall appear in the east, and hail its coming with overwhelming delight. We are sure to be at the marriage supper of the Lamb, and to be on time. Whether, therefore, we live, we live to the Lord; whether we die, we die to the Lord. Living or dying, we are the Lord's.

> O thou Christ of woman born,
> Thou who sufferest death for me;
> I will meet thee some sweet morn,
> Evermore to be with thee.
>
> *Christian Alliance.*

A LIFE OF PRAYER AND GOOD DEEDS.

Louise Chandler Moulton, in an article in *Childhood*, says: "I think my first real lesson in the true spirit of human brotherhood came from a lady who went long ago to her reward. There were no factories in the place where I lived, no crowded tenements, no starving poor, but there was a certain amount of poverty and of ignorance; and there was in this place a lady—the richest lady in all the country, so I heard the people say—and I watched her comings and goings with a sort of romantic eagerness. She used to drive about, all over the big, sparsely-settled township, in a little open wagon, and in that wagon were books for children who had no home libraries, dainties for sick people, toys for fretful babies, whose mothers had their own housework to do. And this rich lady—who seemed to my childish eyes a sort of goddess of good fortune—never indulged herself in any luxury. Fashion for her was as if it did not exist. She wore a simple cotton gown in summer, an equally simple woolen one in winter, and she went on her errands of mercy with a sunbonnet shading her sweet face from the hot suns of June, or a warm hood protecting her ears from the blasts of January. I don't know that I ever said to myself, "Of such is the kingdom of heaven," but I surely felt it.

One day I was sent to her house on a slight commission for my mother. She was out, as usual, but her housekeeper, discerning, I suppose, in my face something of the reverence with which I regarded her mistress, asked me suddenly, "Do you want to see where she prays?" and thereupon opened the door of a room almost as austerely simple as a monk's, and pointed to a couch where I could see the impression of a head bowed in prayer. "There," she said, "is where she kneels." The housekeeper was called away, and shyly, and almost as if it were sacrilege I was committing, I kneeled in the spot where the Lady of Heaven, as I called her in my thoughts, was wont to pray, and I said a hurried prayer that I might, with God's help, walk in the holy way she trod. I had been taken to church all my life, I had heard prayers enough and sermons enough, but I do not remember that any one of them had ever moved me to a single thrill of spiritual longing and aspiration such as I experienced in that hushed room, where *she* was wont to kneel, whose daily life seemed to me more than prayer or sermon.... There is no truth in the world more solemn than that our lives are the gospel of our children, a gospel that outweighs a thousand fold any teaching with which our lips contradict it. Put on what deft disguises we may, the thing we *are* is apparent to the young eyes that watch us so unceasingly.

JESUS' LOVE ILLUSTRATED.

Frank Smith, of Cleveland, was a prisoner of war. One day an officer read the names of a number of those who had been selected for exchange and his was among them. As he held in his hand the paper that was to set him free, he saw a middle-aged man with the tears rolling down his face, struggling to conceal his emotion. He found the man had a wife and four children in a distant state and had hoped against hope that his name would be upon the list. "And now," he said despairingly, "I shall never see them again." "But you shall see them again," Frank Smith answered, as he gave him his ticket of release, content to spend more weary months in the dreadful place. As the days went by he was so graciously blessed that he determined, if again released, to transfer his ticket as he had the first one and himself bear still longer the awful sufferings of that prison life. So when the second exchange came he sought a man whom he had urged to become a Christian, but without success. As he put into the lost prisoner's hand the card which would bring him liberty and said, "I make you my substitute for Christ's sake," the heart of the man melted and he surrendered his soul to the Saviour. For other weeks this soldier of Christ endured the horrible atrocities of the prison life, until his health failing, he longed that once more his name should be among those called to liberty. And after weary weeks he could scarcely contain himself for joy as for the third time he held in his hand the paper which should give him freedom. He went to say good-bye to a young man who had been his bunk mate and who was ill unto death. The lad, only nineteen, burst into tears and said, "Oh, Frank, you must go, I want you to go, but how can I bear to be left here without you?" Then the brave-hearted man said, "I will not leave you to die alone," and went out and found a third substitute and remained in the prison until all were released by the fortunes of the war. That was loving as Jesus did.—*Sel.*

That day is best wherein we give
A thought of other's sorrows;
Forgetting self, we learn to live,
And blessings born of kindly deeds
Make golden our to-morrows.—*Sel.*

THE MENNONITE.

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A. B. SHELLY, ALLEN M. FRETZ, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., SEPTEMBER, 1893.

The Women's Indian Association of New Jersey, the Philadelphia Women's Indian Association and the Deleware Women's Indian Association, all three branches of the National Women's Indian Association have kindly promised to assist our Missionboard in establishing the new mission among the Moqui Indians in Arizona. The first of these Associations will make up the first yeai's salary of missionary Voth; the second has promised to furnish the money for the building of a house for the missionary; and the third will, if able, furnish the money for the erection of a chapel. These ladies have for a year or two done work among these Indians and are anxious that a mission be established among them.

The brethren at Aurora, Neb., built a new church, which was dedicated on July 22d. It is described as a good spacious building well adapted to the needs of the congregation.

In the Bethel congregation, at Mountain Lake, Minn., seven young persons have been received as members. Their church proved too small to hold all that came to participate in the services on the occasion.

The congregation at Childstown, S. Dakota, where the General conference met three years ago, recently received twelve young persons into its membership. They received baptism at the hands of elder Chr. Kaufmann.

Bro. W. S. Gottshall has formed a class for catechetical instruction in the Schwenksville congregation. The class is attended by quite a number of young people. A similar class, now numbering nine, is receiving instruction in the Upper Milford congregation.

The programme for the minister's conference to be held in Upper Milford on Wednesday, September 20th, must be ommitted for lack of space. The nature of the programme is such that it will be of interest to all lay members and especially deacons who can attend and all are cordially invited. The conference begins at 9:30 a. m.

A correspondence to the *Bundesbote* from Summerfield, Ill., dated Aug. 3d, brings the statement that on July 18th Bro. C. H. A. van der Smissen was married to Sister Lizzie Ruth. We join with Bro. van der Smissen's many friends, east and west, in hearty congratulations, and in praying for God's blessing on him and his new helpmeet and mother for his orphaned children.

SUNDAY SCHOOL CONVENTION.

MINUTES OF THE SUNDAY SCHOOL CONVENTION HELD IN THE SPRINGFIELD CHURCH NEAR PLEASANT VALLEY, PA., AUG. 22 AND 23, 1893.

The convention was opened at 1.45 p. m. on Tuesday, Aug. 22, by the chairman Allen M. Fretz. After devotional exercises, Joseph Moyer, superintendent of the Springfield school, extended a hearty welcome to all persons attending the convention, to which Bro. Fretz ably responded. The convention decided to dispense with the reading of the minutes of the previous convention. New officers were then elected for the ensuing year. A. S. Shelly was elected President; A. S. Berky, Secretary; and J. S. Moyer, Treasurer. Instead of electing a German secretary, A. S. Berky was instructed to appoint some one to translate the minutes for publication in the German paper. He appointed J. S. Moyer. The chairman then appointed Seward M. Rosenberger and Allen M. Fretz a committee to receive and tabulate the reports of the Sunday Schools represented.

The first topic, "The advisability of varying the exercises of the Sunday-school and how it may be done", was discussed by the first speaker, John O. Schimmel. He affirmed that the exercises of the school should be varied because by changing from one way or method to another more can be accomplished than by using the same right along. We have been using the international lessons for a number of years. I would lay these lessons aside and go to the Bible itself. By a constant use of the lesson leaves children do not learn how to use the Bible. If you ask them to refer to passages in the Bible they are unable to do so. I would have classes seated separately and have them read alternately to create attention. I would then explain and question on what was read. I would again introduce old time methods and have them commit principal Bible passages. The question books as used years ago would not be out of place to-day. The catechetical method of teaching is a good one.

The second speaker being absent the convention proceeded to a general discussion, in which J. S. Taylor, A. S. Shelly and others participated. It was pointed out that it is not the International series or outline of lessons but only the lesson leaves that need to be laid aside in order to get to the use of the Bible. Exercises should be varied constantly. Reviews, for instance, can be made interesting by using a variety of methods for reviewing.

In lieu of an infant class drill, Mrs. Lizzie Clymer read a well prepared paper on Infant Class Teaching. On motion this paper was recommended for publication in THE MENNONITE.

After singing of a hymn, the last topic for the afternoon, "How to supply the lack of good teachers in the Sunday-school", was introduced by Seward M. Rosenberger, in an excellent paper. [The editor desires likewise to give this paper in full to the readers.] The second speaker was H. G. Allebach. He stated that a good teacher of children is one who loves and understands them. No effort should be spared to find such a one. A mother having the ability to raise children should be the first choice for an infant school teacher, other things being equal. She by virtue of her position in life is compelled to adapt everyday facts and truths to the level of her children's understanding; hence her fitness to teach children heavenly things. As a rule a man should not be chosen as an infant class teacher. When we come to consider half-grown boys and girls we meet with some new features. They begin to think and cease to accept the teachings merely in good faith. A boy of twelve, going to the public schools, is apt to pay some attention to the very words, places, etc., that figure in the Sunday-school lesson. His mind may be the lodging place of the first floating germs of doubt. To meet all these difficulties the teacher should be well versed in the Holy writings, should be a shrewd and quick questioner, and ready to explain difficult points in the lesson. He must be acquainted with the disposition of his boys or girls so as to be able to minister to their respective spiritual needs. Impersonal teaching in the Sunday-school is in a great measure vain. The soil should be prepared for the seed and the seed selected for the soil. This is the best spiritual husbandry. This was Christ's way of doing. This, however, is an extremely difficult business to approach. Appreciating the difficulties the good teacher will be "wise as a serpent." He should take advantage of private interviews with his sensitive pupils, win them, and make them docile hearers. It is so much insisted upon that a good teacher must be born. But if such a one can not be found, we must do the next best thing, which is, to make one. Organize a Normal class in your school. Poor teachers may become competent teachers. By means of Normal classes our boys and girls may be prepared to become good teachers.

A spirited general discussion followed. J. S. Moyer agreed to the plans given in the papers, but remarked that it was difficult to apply them in small schools. A. B. Shelly thought Sunday-school Teachers' Institutes were very beneficial and should be held in every district. J. S. Taylor remarked that this question would resolve itself into drawing water from an empty well. There are Sunday-schools in which there are no good teachers, born or made. He advised teachers to have high ideals and not be afraid to talk about them. A. S. Shelly urged teachers to strive for more general knowledge, more knowledge of the Bible; in short, strive to rise higher in the art of teaching.

The chairman announced the following committee to prepare a programme for the children's festival Wednesday afternoon; Joseph Moyer, A. B. Shelly and Mrs. Henry Landis.

The afternoon session was closed at 4.45 with singing and prayer.

The evening session was opened at 7.30 by a song and prayer service led by A. M. Fretz.

O. H. Melchor, Pastor of the Lutheran church, and President of the Bucks county Sunday-school Association, addressed the convention on, "The Proper Place and Use of the Bible in the Sunday-school." He said: The word Bible means book. The Bible is the most wonderful of all books. It is the oldest book. It required about 1600 years to write it. It was written by about 40 different authors. It looks back about 6000 years, and forward to the end of time—into all eternity. It is God's own book, written by Him through inspired writers. The Sunday-school, comparatively speaking, is something new; yet it had its origin away back in the Jewish synagogue. The modern Sunday-school was started by Robert Raikes about 113 years ago. The Bible had a place in the S. S. from the beginning, and must have a place in it to-day. One reason why people do not go to church is because they stay at home to read Sunday newspapers. The Bible is pre-eminently the book for Sunday reading and for the Sunday-school. The object of the Sunday-school is to make children meet for the Kingdom of Heaven. But you can not teach even the highest code of morals without the Bible. Take the Bible out of the Sunday school and you do not have the proper institute. There is a place for the singing book in the Sunday-school; it may be you want the primer though I am not so sure about that; but back of all is the Bible. It has the first place.

Christ's command to Peter was, "Feed my lambs." The Bible is the food for the lambs. The Bible must be understood. The greatest qualification to teach is the love of God. Sunday-school teachers stand next to the preacher in responsibility. Teachers, do not misuse the Word of God. Do not tear the Bible to pieces. Teach the Bible as a whole and you can come to the truth. The use of many helps published on the International lesson series has a tendency to drive the Bible out of the Sunday school. Lesson leaves are very good in their place. You need them at home to prepare your lesson; but do not take them into the school. Use your Bible there. The Bible as a Bible is misused in the Sunday school by not being used enough; but it can and should be restored to its proper use.

After the singing of a hymn another address followed by A. B. Shelly, subject,—"The Sunday School the Nursery of the Church." He said: "The Sunday school has an object. This object is to prepare children for the church. The Sunday-school is the most wonderful institution in existence. It has had a more rapid growth except the Young People's Societies. The object of the Sunday-school at first was not what it is at present. Then it was more to instruct poor children who could not attend week-day schools. It was not at first a cradle of the church. Teachers were at first paid. Raikes paid his teachers a shilling per Sunday. It was discovered not to be a good thing to pay the Sunday-school teachers and this method was gradually changed. The object of the Sunday-school was changed to an entirely different one, and to a better one. Every congregation ought to have a Sunday school and the officers of the school should be elected by the congregation. If the school shall be a nursery of the church, the Bible must be used in the school and not simply the lesson leaves, which should be used only at home to prepare the lesson. Singing is one of the main features of the Sunday-school. In order to have good singing in the church we must either introduce church music into the Sunday school or Sunday-school music into the church. The school should be held in the church and as near as possible in connection with the church services. The pastor should be closely connected with the school. The children should learn to know him as their pastor even before they are church members. I like the thought expressed in the familiar words,—From the family into the school, from the school into the church, from the church to heaven.

After singing and the benediction the evening session closed.

The convention resumed its session on Wednesday morning, at 9 o'clock, by devotional exercises. The programme for the children's festival in the afternoon as prepared by the committee was read by the chairman.

The next number on the programme was an intermediate class drill conducted by Joseph S. Taylor. The lesson used was the one for Sunday, Aug. 27th, in Acts 26: 19–32. The class was made up of members of the convention and the drill proved one of the most interesting and instructive exercises of the convention. Several questions with regard to the method used, were asked after the exercise, which were satisfactorily answered by Mr. Taylor.

The subject,—"The Sunday School a Soul-saving Institution," was introduced by Daniel M. Landis, in a well written paper. He assumed the Sunday-school to be the nursery of the church. It is the place to teach the young the way to Christ. In order to do this the man who conducts the school must himself be a man of religious principles—one that fears God rather than man. The teacher must likewise be a person of good Christian character. He should be impartial and sociable and should meet all pupils with a kind, friendly greeting. In this way he can win their love. We read in Jer. 23: 28, "He that hath my word let him speak my word faithfully." Then let us ever labor with earnestness, for Christ himself said, "Suffer the children to come unto me, and forbid them not." It is our duty to teach the children of our schools to seek first the Kingdom of God and His righteousness. It is evident that the Sunday-school has already saved many a soul from everlasting destruction.

The second speaker on this topic was N. B. Grubb. He said that the ablest and most faithful workers in all our churches are those who received their early training and first impressions next to home, in the Sunday school. Our most consecrated and devoted worshippers were converted in the Sunday-school. The best material in my own church, among my young people in particular, were converted as children and continued the labor of love for souls, for Christ's sake, in the Sunday-school, in the Y. P. S. C. E., in the congregation. Wherever you place them they can be depended on. In many of our churches, children are made to feel that salvation is only for persons of maturer years. Since I became pastor of my present church, I have admitted into church membership 269 persons. Of that number 146 have come out of the Sunday-school, and those who came from other churches a large proportion came out of the Sunday-school. The report of the American Sunday-School Union shows that last year 6232 persons were brought into the Christian church through the Sunday-school, not including the indefinite reports that came in. The Sunday school is a soul-saving institution. There is no other channel so well adapted to bring the knowledge of salvation in Christ to a child as the Sunday-school. The million and a half young people banded together in the Christian Endeavor societies to win the world for Christ would not be banded thus were it not for the Sunday-school. Every active member of the C. E. society is sure to be found in the Sunday-school. A school connected with some individual congregation is best. A union school is better than none. The Sunday-school and congregation must be in close relation with each other. The officers of the school must be men and women of God who know how to select and appoint teachers. The superintendent stands in the same relation to the teachers and classes as that of a bishop to the pastors and congregations over which he presides; but he dare not be all authority with no solicitation for the souls in the school. The teacher is held responsible for the souls under his care. The teacher who is not burdened with the souls of his class, in so far prevents the school from being a soul-saving institution. The teacher must teach, and preach, and pray, and live. He must be pastor and exercise pastoral care over his class.

In the general discussion that followed, J. S. Taylor, A. B. Shelly, and others participated.

The last topic to be discussed was, "The duty of the parents to the Sunday-school." Frank Kramer said: If the Sunday-school is the foundation of the church as it is, every parent should be a member of the school. Some persons excuse themselves from attending the school on the ground that many wrong things are done therein. If things are going wrong they should so much the more attend and help to correct them. I wish that we parents would never get weary of attending Sunday-school and leading our children to Christ.

Jacob Y. Moyer, the second speaker wished to be excused, and so the convention proceeded to a general discussion. J. S. Moyer remarked that parents too often look upon Sunday-school work as for the young, and if they are not engaged as teachers they remain at home. This should not be so for their very presence is at least an encouragement. Wm. Gehman thought that nothing discouraged the superintendent more than the constant absence of the parents from the school. A. B. Shelly advised to have open classes to receive all persons present and not belonging to regular classes.

The committee on reports presented a tabulated statement of the condition of the schools which reported.

A number of referred questions brought out some pointed statements and suggestions from those to whom they had been referred.

W. S. Gottshall reviewed the exercises of the convention and giving the impressions he received, bringing the various parts once more before the minds of the hearers, commending what he found good, and suggesting here and there possible improvements.

Closing Business.—The invitation of the Flatland people to hold the convention next year in their church was accepted. The chairman appointed as the committee on programme for that convention, A. B. Shelly, D. M. Landis, and A. M. Fretz.

The chairman read a letter from J. Welty, of Berne, Ind., referring to the matter of a general Sunday school convention to be held in connection with the General Conference at Bluffton, Ohio. On motion it was resolved to appoint a committee of three including the chairman of the convention as chairman of the committee, to act for the convention in this matter. The committee appointed is as follows: A. S. Shelly, N. B. Grubb, and A. B. Shelly.

A vote of thanks was extended to the Springfield people in recognition of the many favors recieved at their hands.

The following resolution was presented and adopted:

WHEREAS the too exclusive use of the lesson helps, which are indeed needful in their place, has had the sad effect of discontinuing to a great extent the use of the Bible as a text book in the Sunday School, therefore

Resolved: That this convention recommends after the use of the available lesson helps in the preparation of the lessons, the Bible in the hands of the teachers and pupils in the school, and urges the pastors and superintendents to use their influence to this end.

After singing and prayer the convention then adjourned.

The Children's Festival in the afternoon was largely attended. The exercises consisted of recitations and songs by members of the infant school, a duet by Mr. and Mrs. J. S. Taylor, a trio by the same assisted by A. S. Shelly, a male quartet by members of the convention, and addresses by A. M. Fretz, A. S. Shelly, J. S. Taylor, and N. B. Grubb. Singing out of Gospel Hymns also interspersed the other exercises.

A. S. SHELLY, Pres. A. S. BERKY, Sec.

MISSION DEPARTMENT.

MISSION SCHOOLS AS AFFECTED BY GOVERNMENT POLICY.

Professor C. C. Painter, the agent of the Indian Rights Association, in his report of a visit to the Cheyenne and Arapahoe Agency in Oklahoma, writes as follows of our mission school at Darlington and of the effect the government policy has upon mission schools in general:

At the time of my visit in 1887, the Mennonite school, under the superintendence of Rev. H. R. Voth, was the one hopeful feature of the work among the Indians at this Agency. There was, indeed, an excellent school at Caddo Springs, under the superintendence of Mr. and Mrs. Collins, but at the Agency the only hopeful work either as to the Agency itself, or the School, was the Mennonite Mission. The school was full; the work excellent; the influence elevating, and in every way hopeful.

At the time of my visit in 1890, the school had been reduced fully one-half, and its superintendent was full of anxiety as to the outlook for his work under the policy of the government Under regulations of the department he was prohibited from receiving in his school a pupil who had been connected with the Government school. No such prohibition was put upon the Government schools as to his pupils. This, it will be remembered, was not a contract school, but a purely mission school. It was handicapped by these regulations; prevented from entering into free competition with the Government schools for pupils, and the whole influence of the Government was such as to impress the Indians with the belief that the "Great Father" did not wish his "red children" to attend the mission. On visiting the mission one Sabbath morning in October last, I found the school was almost extinguished, there being only seven or eight pupils in the chapel. Whether wise or otherwise, this policy of the Government, if pursued in the future, will inevitably result in the crushing of all mission school work among the Indians.

Whether the religious influence deemed essential to Indian civilization can be secured and made a permanent factor in purely governmental work, the force being selected, as it will be, through civil service examinations, is not, perhaps, an open question. These is no security that it will be; there is no reason to hope that it will be.

This tendency, so strongly illustrated by the facts in the case of this Mennonite mission, connected with the fact that at Anadarko, since my first visit, there have been established some four mission schools, gave rise to questionings as to the meaning and probable outcome of this conflict, so far as school work is concerned, between the Bureau and the religious societies.

Another fact, painful in many respects, discouraging to those who are forced to acknowledge it in anything like its full proportions, is the apparent, if not real, loss which follows upon the return of students from the Eastern schools to the reservation. We may minimize, as much as a regard for truth will allow, this loss; we may dwell upon, with what satisfaction we can, the real gain to the students and to the tribes of this educational work, yet the fact remains that these students are subjected to a tremendous strain which is cruel to those who are called to endure it, and one under which many, for a time at least, fail, and one which ought, if possible, to be reduced to the smallest possible dimensions.

It occurred to me, as the Government is shutting off the missions from this work among the children of the camp, that they could, with great advantage, and perhaps with the highest success, turn their attention to the conservation of the work done in the education of these pupils in the Eastern and other schools off the reservation. Why should they not open a home to which it is understood these pupils can go when their school life is closed? Why should not the Government give to these missions a sufficiency of land, which, under wise supervision and the labor of educated youth, should contribute to, if not actually meet the expense of such a home? Here the returned girl could live protected until the question of her marriage (in some cases she comes home already sold to a husband, and if she goes to the tepee the contract will be enforced) has been settled; where all can have a home until a new one has been built upon their own allotted land.

It strikes me that nothing better, even if the missions had unimpeded access to all avenues of usefulness, could be attempted by them—nothing more full of promise with reference to the elevation of these people.

EXTRACTS FROM THE REPORTS OF OUR MISSIONARIES.

Missionary J. J. Kliewer writes as follows in his report to the missionboard: "In regard to our work during the early part of the past quarter you have already been informed through the report made by the commission of the board sent here at the time. After my return from Cantonment I found that the Cheyennes had already concluded their great dance here at the Washita. The Arapahoes on the contrary were still continuing their dance for two days longer. And even after that they would for a while keep on drumming and dancing during the night. Most of the Arapahoes were for some time encamped in our immediate vicinity. This afforded me an opportunity to visit them frequently in their camps. I visited them about twenty times during their stay here. Not always could I have the desired religious conversation with them however. At times when we came there some would be ready to ride out, others had gone out to see after their ponies, and others again were wrapped up in their sheets sleeping. The hot weather made them drowsy.

On account of the want of a suitable young man in our vicinity who is able or willing to assist me in the study of the Arapahoe language, but little opportunity is offered me at present to enrich my knowledge of the language, I shall endeavor however to procure as much as possible the assistance of brother Benj. Roadtraveler during the present quarter. By conversing with the older Indians our store of words is increased, but in order to be able to translate correctly it is necessary to have the assistance of one who is himself tolerably well versed in the english language.

The Indians are continuing to be very friendly toward us. On the 4th of July our Cheyennes had a gathering at Arapahoe City, where the town people had offered them five oxen as a festival gift. The Arapahoes celebrated the 4th, with the white settlers of our county, at Seger. Among other amusements they performed a number of footraces, with bows and arrows killed two heifers, thus illustrating the manner in which they formerly hunted and killed buffaloe, &c. A joint dance of Whites and Indians constituted the closing scene in the evening. Such sad examples set on the part of some of the white settlers here are a great hindrance in the way of our influence with and our effectual work among the Indians."

J. J. KLIEWER.

Shelly, Washita Co., Okl. Ter., July 7th, 1783.

LUMBER HAULING FOR OUR MISSIONHOUSE AT CANTONMENT.

The following account of Lumber hauling for our new Missionhouse at Cantonment we clip from the *El Reno Daily Herald* of July 31st:

At an early hour this morning Rev. J. S. Krehbiel, superintendent-in-charge of the Mennonite mission at Cantonment, arrived in the city with an Indian train of forty-two wagons. The train stopped at the corner of Rock Island and Hays, near E. C. Young's lumber yard. There were 19 Cheyenne and 23 Arapahoe teams. These Indians are in town to-day to haul lumber to Cantonment, where the Mennonite mission is rebuilding their school that was burned down last February. The work of reconstruction has progressed somewhat. The foundation is completed and the carpenters are at work on the frame work. Tweuty-five loads have already been delivered and the Indians will take out 42 loads on this trip. The work is under the immediate charge of Rev. Krehbiel, general superintendent of the Mennonite mission of Oklahoma territory, who is looking after the interests of his people and seeing to the loading of the 42 teams. Rev. Krehbiel was so busy that the HERALD scribe could not see him, but his assistant, H. S. Weiss, took time enough to say a few words. From this very pleasant gentlemau we learned that the school house now under construction is expected to be completed in sixty days. The main building will be 30x42 with a wing 30x42. The structure will be three stories high with a basement and will have a capacity for forty pupils and employees. The new building is being constructed on the old foundation. About seventy loads of lumber will be required in the construction of the building. Mr. Weiss states that the Indians are anxious to have the building completed as soon as possible and would no doubt have volunteered to haul the lumber or do it at greatly reduced price, but the mission pays them regular prices for all the work they do. The object of the mission is to civilize and christianize the Indians and those who have the work in charge see a perceptible change for the better.

NGUANA NGOMBO, a Christian convert in the Barotse valley on the river Zambesi, in 1889 addressed the natives in the following words, reported by M. Coillard. "When I entered the service of the missionaries, it was a gun which was the object of my desires. I often asked myself when I should have worked out my time and should possess the gun. When I had it, I thought myself the happiest man in the world. A gun! *My* gun! It was never out of my thoughts. I got up in the night to assure myself that I really possessed it. I admired it constantly. But since I knew the Lord Jesus, it is he who has taken possession of my thoughts and of all my love, and I almost forget that I have a gun. It is there, hanging in its place day after day without my looking at it. When I hear any one speak of a gun, I say to myself, 'Hold on; it is true I also have a gun!' When I began to have a relish for learning, I wished ardently to possess a shirt. To-day I like clothes; but they come without troubling my mind."

SUNDAY SCHOOL.

PRECIOUS THOUGHTS.

If we are devoted to God's fear, we shall be delivered from all other fear.—Spurgeon.

A holy life has a voice, it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.—Hinton.

POINTS ON THE LESSONS.

Lesson 10.—September 3rd.

PAUL SHIPWRECKED.—Acts 27: 30-44.

Line of Thought.—God is our Helper.

If God is accepted as a helper, we need not in the hour of danger, despairingly resort to unscrupulous and selfish means for our preservation, v. 30.—We may indeed be confident of the ultimate result, but we must nevertheless make use of the proper means, v. 31.—God will only carry out his design if we are true to our duties, v. 31.—Partaking of food and other gifts of God with thanksgiving, is better than fasting to appease the wrath of God.—The Christian's firm trust in God is the means of encouraging and cheering up others, v. 36.—God can preserve our souls, but we should haste to be rid of everything imperiling the same, v. 38.—How unstable and selfish is all worldly help; the sailors for their own safety would forsake the others to a watery grave, now the soldiers, for their safety would take the lives of those in their care.—Trusting in God the Christian is safe, and the means of saving others, v. 42.

Lesson 11.—September 13th.

PAUL AT ROME.—Acts 28: 20-31.

Line of thought.—The Gospel must be honored.

The hope of Israel was the Messiah, that hope was fully realized in Christ; as a witness to this truth Paul came in chains to Rome, v. 20.—To truly honor the Gospel and substantiate its truth, we must be willing not only to testify by word but in suffering.—The Gospel bearer may be bound, but the word itself will have its free course, and be glorified.—Though new the Gospel is still *old* for it is that to which the law and the prophets point.—The law and the prophets though themselves enfolding the Gospel, can only be unfolded by the Gospel.—True Gospel preaching will always cause divisions.—The reasons why many reject the Gospel is not because it is not presented in a right way, but because they have not eyes to see, nor ears to hear, nor heart prepared to accept, v. 27.—Advantages of opportunity do not always determine the final result.—The Gospel should be preached,—to all classes, continually, patiently, confidently.

Lesson 12.—September 17th.

PERSONAL RESPONSIBILITY.—Rom. 14: 12-23.

Line of thought.—The Christian example, and its influence.

The reckoning time will find us all.—Since our judgments of others have no better standard than the outward appearance, we should leave judgment to him who looketh upon the heart.—Our own conduct should be the object of our judgment, to the end that we do nothing to injure others.—The supreme law is the law of love; this law bids us to refrain from that which may have an evil influence upon others.—The kingdom of God is established in the hearts of his subjects and manifested in their lives.—Strong drink causes many to stumble into sin, hence should be shunned by every Christian. This principle applies to all our acts.—Living always as in the sight of the Lord with a constant aim to please him will surely give a life free from offence.—It is sin to do what you doubt to be right, it is sin not to do what you know to be right.—All right relations to man must spring from right relations to God.

Lesson 13.—September 24th.

REVIEW.

Acts, chap. 16-28; Rom. 14.

Points for review talk or papers.

1. The man of Macedonia.
2. Lydia.
3. In the Philippian prison.
4. The people of Athens.
5. The apostolic work at Athens.
6. The elders of Ephesus.
7. The baptism of John, and the baptism in the name of Jesus.
8. The visions of Paul.
9. Felix trembling.
10. "Almost persuaded."
11. Journey to Rome.
12. At Rome.
13. "I and my brother."

RACK OR FODDER.

Marion Lawrence, the Sunday school worker, says: "One way to make our school better is to teach something. It is one thing to teach a class, and another to stand up before a class and look wise. Dr. Henson once said: 'Stand up to the rack, fooder or no fodder.' It is better to stand up to the fodder, rack or no rack. Our classes know when they are taught something, and it is unreasonable to expect they are going to 'stand up to the rack' with dry leaves in it. I do not blame them if they don't. Teachers must *teach*, or give way to some one who can and will. What you want in your class, is the Word of God. In teaching, the Bible alone should be used."

This seems very much like "sound doctrine." An empty rack is a poor thing to stand up to, whether it be in the meeting-house, or in the Sunday school room. People are weary of emptiness, hungry for the Bread of Life, athirst for the living waters. They want something. The world has not satisfied them. It never will, neither will empty forms and ceremonies, attitudes and platitudes, give our souls the rest and peace which they desire. A rack is a very convenient and useful thing, provided there is fodder in it; but without fodder, a rack is abont as empty a thing as can be named.

There is no scarcity of fodder for the flock of God. The green pastures are always growing, the still waters flow continually to gladden the flock of God which is purchased with precions blood. Let us follow the Good Shepherd, and where he leads us we shall find rest and peace, and joy unspeakable and full of glory.—*The Christian.*

A noble heart will disdain to subsist like a drone upon the honey gathered by others' labor; like a leech to filch its food out of the public granary; or like a shark, to prey on the lesser fry; but will one day or other earn his own subsistance.

THE YOUNG PEOPLE.

THROW OUT THE LIFE LINE.

Throw out the Life-line across the dark wave,
There is a brother whom some one should save;
Somebody's brother! oh, who then, will dare
To throw out the Life-line, his peril to share?

CHORUS.

Throw out the Life-line! Throw out the Life-line!
Some one is drifting away;
Throw out the Life-line! Throw out the Life-line!
Some one is sinking to-day.

Throw out the Life-line with hand quick and
Why do you tarry, why linger so long? [strong:
See! he is sinking; oh, hasten to-day
And out with the Life-boat! away then, away!

Throw out the Life-line to danger fraught men,
Sinking in anguish where you've never been:
Winds of temptation and billows of woe [flow.
Will soon hnrl them out where the dark waters

Soon will the season of rescue be o'er,
Soon will they drift to eternity's shore,
Haste, then, my brother, no time for delay,
But throw out the Life-line and save them to-day.

SKELETONS OF C. E. MEETING TOPICS.

Sept. 3.—How a Christian can make the best of things.—Acts 27: 33-36; Ps. 5: 11, 12.

1. By trusting in God.
2. By being joyful in God.
3. By thankfulness to God.
4. By enjoying God's blessings.

Sept. 11.—Lessons from Paul's life.—Acts 28: 30, 31; 1 Cor. 9: 16-27.

1. Feeling the importance of his mission.
2. Faithfulness to his mission.
3. Selfabnegation for the sake of his mission.

Sept. 17.—Our Example. What shall it be? Rom. 14: 21; Matt. 5: 16.

1. Abstinence for the weak brother's sake.
2. Leaving your light shine that others may be enlightened.
3. Leaving your light shine that the Father be glorified.

Sept. 24.—Testimony Meeting. How Christ has helped me.—1 Pet. 3: 15, 16; Ps. 94: 17—19.

1. We need Christ's help to speak for Him.
2. We need Christ's help to hold our feet from slipping.
3. We need Christ's help to give comfort in trouble.
4. We need Christ's help to witness to the truth in meekness and fear.
5. We need Christ's help to bear false accusation without offence.

LET SCOFFERS EXPLAIN.

The tendency of things in any period is reflected and foreshadowed by the young men and young women of that period. Let those scoffers who say that faith and the nineteenth centnry have parted company, that the twentieth centnry will witness the downfall of faith, explain this phenomenon, that near the end of the nineteenth centnry there arose the mightiest and most prophetic instrumentality for the propagation of faith to which any century since the first has given birth.—*The Society of Christian Endeavor. New York Press.*

Two cents a week for home missions, and two cents a week for foreign missions; this was a good suggestion at Montreal.

WORK FOR JESUS.

'Tis sweet to work for Jesus,
In this life's little day;
To spread around "thy joyful sound,"
As those forgiven may;
No action is too lowly,
No work of love too small;
If Christ but lead, we may, indeed,
Well follow such a call.

'Tis sweet to work for Jesus,
While our weak spirits rest
In his own care, safe sheltered there,
And with his presence blest.
Hold on unmoved and patient,
Till he shall call thee home,
With joy to stand at God's right hand,
To serve before the throne.

A man can no more be a Christian without facing evil and conquering it than he can be a soldier without going to battle, facing the cannon's mouth and encountering the enemy in the field.

There is a great, warm, sympathetic heart in the Christian Endeavor Society which I very much love. It will never sacrifice truth; it will be careful to expel with promptness every evil that may intrude from time to time; it will keep pure and fresh at God's own springs.

M. RHODES.

Through the courtesy of our dear Bro. Grubb, who represented our church at the Christian Endeavor convention at Montreal, we have on our table the memorial number of the *Montreal Daily Star*, issued on July 10, containing 24 large size 8 colmn pages of which over 22 pages are devoted to a full report with numerous engravings, and a number of pieces of music, of the great convention.

D. A. Budge, welcoming the C. E. delegates to Montreal, on behalf of the Y. M. C. A. of the city said:—"They tell me that your organization is but little more than twelve years old, and yet it reached a membership on the continent of a million and a half. What an army of hearts God has touched. Think of a million and a half of young people with the power of the Holy Spirit resting upon them. Imagine the result of a million and a half of young people committed to personal effort on behalf of their companions. And what glorious promise have we for the future of God's kingdom with a million and a half of young people, true to the church, true to the word of God, true to the Son of God! May we not expect to see the overthrow, or, at least, the power of those giants broken, which at present threaten the welfare of this fair land! I refer to the giant of drink, the giant of Sabbath desecration, the giant of immorality, the giant of coveteousness, the giant of political corruption. Let me point to two dangers of the present day. The depending upon organizations as a remedy for existing evils; and the dependence upon the power which comes from the enthusiasm of members. The bringing of young people into living union with Jesus Christ, and into the fold of the Church is a supernatural power. Organization, however perfect, or enthusiasm, however absorbing, cannot take the place of the Holy Spirit needed for this work. But what may our eyes see in the next ten years in the ushering in of God's Kingdom, and the hastening of his Son, if the million and a half are daily asking and receiving this supernatural power for effective service."

I am glad the world is full of children. To me earth, with its other charms, were a gloomy waste without them. I love to feel as a little child. There is no solace in affliction so sweet as the sympathy of children; there is no music so enchanting as their unaffected joyous laugh. I am never so happy, and the gentle spirit of humanity never breathes so freshly and cheeringly into my heart, as when I am surrounded by a company of affectionate, merry children.—TALMAGE.

CONFERENCES.

The Eastern District Conference will be held in the Upper Milford congregation, beginning on Thursday, September 21st. The conference sermon will be preached by N. B. Grubb on Thursday morning at 10 o'clock.

The Middle District Conference will meet in Clarence Centre, N. Y., beginning on October 16th. All congregations belonging to this district are urged to send delegates and a full report of their work.

The Western District conference will be held in Beatrice, Neb., beginning with a conference service on October 11th, at 10 o'clock a. m.

The triennial General conference will be held in the church near Bluffton, Ohio, beginning on October 19. The brethren David Goerz in the west and N. B. Grubb in the east are authorized to arrange if possible with the railroad companies for reduced rates to the conference. All persons intending to go should correspond with these brethren.

DEATHS.

OBERHOLTZER.—On July 25, 1893, near Coopersburg, Pa., of apoplexy, Wm. H. Oberholtzer, aged 87 yrs., 5 mos. and 19 days. Interment on the 29th at the Saucon Mennonite church. Funeral services conducted by J. S. Moyer and A. B. Shelly. Funeral text 2 Pet. 1, 14.

RACE.—On August 11, 1893, between Quakertown and Milford Square, of cholera infantum, William Richard, son of William Race, aged 1 yr., 11 mos. and 19 days. Interment at Indian Creek church on the 16th. Funeral services by A. B. Shelly at the house and Rev. Kehm at the church.

YODER.—On August 8th, 1893, in Wadsworth, Ohio, widow Susan Yoder, wife of Peter Yoder, who was called home eleven years ago. Mrs. Yoder was born December 18, 1816, in Berks Co., Pa. She was mother of 11 children, 7 sons and 4 daughters, all of whom survive her. Aged 76 yrs., 7 mos. and 20 days. Funeral services by E. Hunsberger and S. C. Goss.

DETWEILER.—On August 13, 1893, in Milford, Maria Detweiler, relict of Jonas Detweiler, aged 75 yrs., 8 mos. and 23 days. Interment at St. John's Lutheran church, Spinnerstown, on the 18th. Funeral services conducted by A. B. Shelly.

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CONTRIBUTIONS ACKNOWLEDGED.

For our Indian Mission received during the month of July.

GENERAL FUND:—From Mrs. Magdalena Funk, Bloomington, Ill., $5.00; Chr. Zurflueh, dec'd, Bluffton, Ohio, $15.00; collection in Ebenezer and St. John's Sunday Schools, Putnam, Ohio, $19.36; Philip Sprunger, Berne, Ind., $15.00; Birthday Gifts of Berne cong. $2.90; Berne cong. mission box $11.42; Jacob Kirchhofer, Dalton, Ohio, 25c.; Jacob Stucky, Berne, Ind., 50c.; Chr. Krehbiel from the U. S. Government for 1st Quarter of 1893, $937.50; Salem cong. Dalton, Ohio, $20.04; Zion's Sunday-school, Donnellson, Ia., $4.80.

BUILDING FUND FOR CANTONMENT:—From Halstead, Kan., Ladies' Sewing Circle, $50.00; West Zion cong., Moundridge, Kan., $226.50; Several Mission Friends, Cantonmeut, I. T. $30.00; Christian cong., Moundridge, Kan., $156.00; Mrs. Mary Schenk, Beach Ridge, $7.00.
Gratefully Acknowledged,
HERMANN SUDERMAN, JR.,
Treasurer.

Received at the Halstead Indian School, from Jan. to July, 1893:—

From Newton Kan., 48 yds. calico, 16 yds. muslin, 10 yds. cotton Flannel, and patches.

From Valentine Krehbiel, $5.00 cash.

From Upper Milford cong., Pa., 180 lbs. Dried Fruit.

From Bethel cong., Mo., Sewing Circle, 6 lbs. woolen yarn.

From J. E. Krehbiel, Summerfield, Ill., Barrel of Vinegar, 3 pair Boots, 4 pair Shoes, 1 pair Slippers, 3 Hats.

From Zion cong., Lee Co., Iowa, Sewing Circle: 1 comfort, 6 shirts, 5 pair pants, 3 aprons, 10 yds. Flannel, 3 dresses, 3 under garments, 5 pair hose, 5 handkerchiefs, 3 pair shoes, 5 pair suspenders, 3 towels, and patches.

From Eliza Schowalter, out of her deceased brother's possession: 5 pair pants, 2 vests, 4 handkerchiefs, 1 pair gloves, 1 pair wristers, 2 pair suspenders.

From Beatrice. Neb. Sewing Circle: 17 aprons, 2 dresses. Thankfully acknowledged,
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